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Joseph Balsamo,
COUNT CAGLIOSTRO.
Born at Palermo, the 8th of June, 1743, and
Condemned at Rome, in 1791.

Barlow sculp.

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THE LIFE OF JOSEPH BALSAMO,

COMMONLY CALLED

COUNT CAGLIOSTRO:

CONTAINING THE

SINGULAR AND UNCOMMON ADVENTURES OF THAT EXTRAORDINARY PERSONAGE FROM HIS BIRTH TILL HIS IMPRISONMENT IN THE CASTLE OF ST. ANGELO.

TO WHICH ARE ADDED,

THE PARTICULARS OF HIS TRIAL BEFORE THE INQUISITION, THE HISTORY OF HIS CONFESSIONS CONCERNING COMMON AND EGYPTIAN MASONRY, AND A VARIETY OF OTHER INTERESTING PARTICULARS.

Tranflated from the Original Proceedings publifhed at Rome by Order of the Apoftolic Chamber.

WITH AN ENGRAVED PORTRAIT OF CAGLIOSTRO.

LONDON:

PRINTED FOR C. AND G. KEARSLEY, NO. 46, FLEET-STREET.

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PREFACE

BY THE

ITALIAN AUTHOR.

A LIFE which, during a period of forty-seven years, has been continually enveloped in myſtery and enigmas; which, conſidered by ſome as a model of heroiſm, religion, and morality, and regarded by others as a tiſſue of baſeneſs, impoſture, and impiety, has hitherto kept the judgment of a large portion of Europe in ſuſpenſe: this life however is at length become the ſubject of ſerious and uſeful meditation, ſince the character of Caglioſtro is no longer equivocal. The ſinner, while peruſing theſe ſheets, will now ſee and acknowledge his error; the good catholic will perceive the neceſſity of being conſtantly on his guard againſt the ſnares of hell; the ſcholar will learn how deceitful that knowledge is which has not religion for its baſis; the ignorant will

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be taught to be humble; and the whole world will have occasion to admire the double triumph of truth and faith.

Joseph Balsamo, so celebrated under the pretended title of Count Alexander Cagliostro, has undoubtedly been a very famous impostor. We are naturally inclined to despise and to ridicule those past ages, in which such men have been credited, applauded, and treated as something superior to humanity. We are in the right undoubtedly so to do. But when it is recollected that this adventurer flourished in the eighteenth century—during a period which arrogates to itself the title of an enlightened and philosophic age, infinitely superior to prejudices—the fanatical admirers of the present times ought to be covered with a salutary confusion!

Some will, no doubt, enquire how an impostor could acquire so much celebrity, and receive so much countenance, among nations enlightened by the sciences, and from individuals not destitute of abilities. It is irreligion that has been his introductor, that has supported, and that has acquired for him all his triumphs.

When we consider the ambition of the half-learned inhabitants of a number of states in

Europe,

Europe, to divine what the eye of man never saw, the ear of man never heard, nor the heart of man was ever able to comprehend—*nec oculus vidit, nec auris audivit, nec in cor hominis ascendit*—when we find them in the height of their blasphemies exclaiming there is no God—*non est Deus*—we need not be afraid to affirm that the ignorance of the ancients was less pernicious than the knowledge of the moderns.

In short, when has Europe been so inundated and overwhelmed with fanaticism, as in our age? Who has not heard of the devils of Loudun? of hobgoblins, sylphs, convulsionaries, magnetists, and cabalists? What is the object of the free masons, and those phrenetic societies called the Illuminated, with their plots, their secrets, their invocations, and their ridiculous rites?

It is a just observation, that impostors acquire credit and renown only in those countries where there is but little religion, and much philosophy. Rome is not a capital in which such men can hope to succeed, because error will not be permitted to spread forth its branches in the centre of the true faith. The life of Count Cagliostro is a luminous proof of the justice of our observation; and this is the reason why we have thought it our duty to compose this

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work, faithfully extracted from authentic records deposited with us—records that the censures of the critic cannot reach.

The authority of the Sovereign Pontiff has on this occasion been employed in dispensing with the law that, with as much justice as prudence, enjoins inviolable secrecy respecting all the procedures of the Holy Inquisition.

We beg leave to conclude with observing, that we would much rather have preferred eternal silence on this subject, than now report a single circumstance as a fact, the existence of which was not founded on moral certainty.

P. Marullo
Compagnia Jesus

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ADVERTISEMENT

BY THE

ENGLISH TRANSLATOR.

CAGLIOSTRO, after committing a multitude of rogueries in various kingdoms, and escaping from the hand of justice in almost every capital in Europe, has at length, by an uncommon fatality, been arrested in his career, and condemned to death in the only metropolis, perhaps, in which he could not have been convicted of a breach of the moral obligations that connect man with society.

Whatever motive may have influenced the court of Rome, it will be a lasting reproach on the reign of Pius VI. to have detained, tried, and inflicted the punishment of perpetual imprisonment on a man, against whom he could only prove the crime—of being a free mason!

As

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As the Apoſtolic Chamber, in its own juſtification, has publiſhed the life and trial of this extraordinary man, the Tranſlator, thinking that it may prove an object of rational curioſity to the Engliſh reader, now preſents it for his inſpection and peruſal.

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THE LIFE OF COUNT CAGLIOSTRO.

CHAPTER I.

JOSEPH Balsamo, the son of Peter Balsamo and Felicia Braconieri, both of them of mean extraction, was born at * Palermo, on the eighth

* In a memoir published by the Count while in England, he pretended that he could not speak positively as to the place of his nativity, nor in regard to the parents from whom he derived his birth. This circumstance gave an ample scope to the imagination of his followers; some of whom pretended that he was the offspring of the grand master of Malta, by a Turkish Lady, taken captive by a galley belonging

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eighth of June 1743. His father, who had been a merchant, happening to die during his infancy, his maternal uncles took him under their protection, and endeavoured to instruct him in the principles of religion, and give him an education suitable to his years. But from his earliest infancy he shewed himself so averse to a virtuous course of life, that he fled more than once from the seminary of St. Roch at Palermo, where he had been placed for his instruction.

At the age of thirteen he was entrusted to the care of the father-general of the *Good-Brotherhood**, who carried him to the convent of that order at Cartagirone. There he put on the habit of a novice; and, being placed under the tuition of the apothecary, he learned from him

longing to that island; while others, with equal probability, affirmed that he was the only surviving son of that prince who about thirty-five years ago swayed the precarious sceptre of Trebisond. To infuse into this story a greater portion of the *marvellous*, it was added, that a revolution taking place, in consequence of which the reigning sovereign was sacrificed to the fury of his seditious subjects, his infant son, the Count Cagliostro, was conveyed by a trusty friend to Medina, where the Mussulman Sherif had the unprejudiced generosity to educate him in the faith of his Christian parents. T.

* Benfratelli.

(according

(according to his own confeſſion) the firſt principles of chemiſtry and medicine.

He did not continue long in this aſylum: during his ſtay, however, he exhibited ſo many new ſymptoms of a vicious character, that the religious were often under the neceſſity of chaſtiſing him. It is recorded among other things, that, being employed to read during meals, as is cuſtomary in all holy communities, he would never repeat what appeared in the book; but, on the contrary, ſpoke whatever occurred to his own imagination: nay, he has even confeſſed that, in reading the Martyrology, he uſed to ſubſtitute the names of the moſt famous courtezans of the time, inſtead of thoſe of the ſaints.

In fine, to get rid of the mortifications and the penance inflicted upon him, on account of his faults, he abandoned his convent, and returned to Palermo.

It was about this period that he cultivated a taſte for drawing: but this neither occaſioned a change in his morals, or his conduct. The exceſſes to which he abandoned himſelf were almoſt of every kind and deſcription. Delivering himſelf entirely up to his paſſion for fencing, and to the company of the moſt diſſolute young men of the neighbourhood, there was no quarrel in which he did not take a part: but

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above all things he took a particular pleasure in resisting the officers of justice, and in delivering from their hands the prisoners whom they had arrested. He was also accused of having forged tickets of admission into the theatre; and he stole from one of his uncles with whom he lived, a considerable quantity of money, and several valuable effects. Having encouraged an amorous intercourse between an acquaintance and one of his female cousins, he carried *billet-doux* from one to the other; and, profiting by this opportunity, made the lover believe that the young lady sometimes requested money, and sometimes a watch or a trinket: these presents were accordingly confided to his care, and clandestinely appropriated to his own use. Such was his address, that he insinuated himself into the good graces of a relation who was a notary, and actually found means to falsify a testament in favour of a certain Marquis Maurigi, by which means great injury accrued to a pious establishment. This piece of roguery was discovered several years after, at a time when he was absent from Palermo; and proofs were adduced on the occasion that clearly manifested his criminality. It has also been asserted that he assassinated a canon; and it is pretended that, having been applied to by a monk

to

to procure leave of abſence from his ſuperior, he forged a permiſſion, on purpoſe to cheat the holy father out of a little money.

This much is however certain, that he was frequently ſeized and impriſoned: but it ſo happened that he always regained his liberty in a ſhort time, either from the want of neceſſary proofs for his conviction, on account of the nature of the crime, or by means of the credit and interceſſion of his relations. At length he was forced to fly from his country for having duped a goldſmith, of the name of Marano, of more than ſixty pieces of gold. Having ingenuity ſufficient to make this ſimpleton believe that he had an immenſe treaſure concealed in a grotto, in a diſtant part of the country, of which he would put him in poſſeſſion; he, under this pretence, procured the above-mentioned ſum, which, as he pretended, was to be employed in certain magical operations. This comedy however concluded very little to the advantage of poor Marano, for he was ſeverely beaten by certain people who appeared to him in the ſhape of infernal ſpirits. The truth is, that theſe inhabitants of Pandemonium were no other than the companions of Balſamo, who acted in concert with him, and aſſumed this diſguiſe at his recommendation.

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Marano having discovered the trick, was extremely irritated, as may very readily be believed; and, not content with laying an information of the particulars before a magistrate, he determined to revenge his wrongs, by assassinating the author of them. It was this that determined Balsamo to fly from his native country.

A variety of circumstances which occurred from this period till the time of his last imprisonment, have given grounds to believe that he practised sorcery. This supposition is founded on the two following anecdotes. The first is, that, under pretence of preparing a remedy for one of his sisters, who was *possessed*, he made a country priest administer a little cotton to her, which had been steeped in the *holy oil* which is used for extreme unction. It is however well known that he never had a sister who was *possessed*. The other, which is rather remarkable, is as follows: It is pretended that, being one day in company with several of his friends, they testified a great curiosity to discover what a certain lady of their acquaintance was doing at that very moment. Balsamo offers to satisfy their inclinations: he accordingly forms a square on the ground, waves his hand over it, and then draws the figure of the lady

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lady playing at cards with three of her acquaintance. On this they instantly send to her house, and find that she was actually sitting in the same attitude, employed in the very occupation, and in company with the same persons whom he had delineated. By means of the circumstances which we shall hereafter relate, it will be easy to determine what degree of credibility should be given to this event, and what are the conclusions which ought to be drawn from it.

Balsamo being obliged to fly from Palermo, gave himself up to a wandering life, and actually travelled through most parts of the world: we are henceforth obliged to give credit to his own assertions until his arrival in Rome, because we have no other opportunity of tracing his history, or of verifying any of the particulars.

By means of the money which he had procured in the manner already related, he now repaired to Messina. There he got acquainted with a certain person of the name of Altotas: it is not known with certainty whether he was a Spaniard or a Greek, for he could speak both of these languages with fluency. He was in possession of several Arabic manuscripts, and pretended to be a great chemist. Having em-

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barked together on board of a veſſel, they ſailed along the Archipelago, and landed at Alexandria in Egypt, where during the ſpace of forty days they performed ſeveral operations in chemiſtry, by which they procured a great deal of money.

They propoſed to paſs from thence to Grand Cairo; but they were driven by contrary winds to the iſland of Malta. There they remained for ſome time, and worked in the laboratory of the grand maſter Pinto. Altotas * having died ſoon after, Balſamo reſolved to viſit Naples, and accordingly put himſelf under the protection of a knight of Malta, to whom he was recommended by the grand maſter.

He ſupported himſelf for ſome time in that capital with the money which had been preſented to him by the grand maſter, and the preſents which he received from his companion the *Chevalier*; and ſoon after was lucky enough

* In a pamphlet written under the direction of the Count, it is pretended that Altotas was his tutor, during his reſidence at Medina, in the palace of the Mufti Salahaym; that he inſtructed him in the knowledge of botany and phyſic; made him acquainted with the oriental languages and literature; introduced him to the ſovereign of Mecca, by whom he was greatly careſſed; and made him acquainted with all the wonders of Egypt. T.

to

to acquire the regard of a prince who was attached to the ſtudy of chemiſtry, and who wiſhed to carry him to viſit his poſſeſſions in Sicily*.

Having taken advantage of this opportunity to reviſit Meſſina, he happened to meet with a prieſt, who was his countryman and particular acquaintance. He himſelf confeſſes that this perſon was violent in his temper, diſſolute in his morals, and had often participated in his roguerіes during their reſidence at Palermo: he even adds, that this very clergyman was one of the devils who had baſtinadoed the jeweller Marano, while ſearching the grotto for the hidden treaſure.

Having choſen this perſon for his aſſociate, he took leave of the prince, and they departed together for Naples. In the courſe of their journey they were arreſted at an inn in the town of Pizzo, under pretence of having carried off a lady with them: but as no ſuch perſon was found in their company, they were immediately ſet at liberty. After a ſhort ſtay at

* This prince is ſaid to have been of the noble houſe of Caramanco, and nearly related to the ambaſſador of that name who lately repreſented the king of the Two Sicilies, at the court of London, and is now one of the miniſters of that ſovereign. T.

Naples,

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Naples, it was resolved that they should repair to Rome.

Arrived in the capital of the Christian world, Balsamo assumed several different characters, and appeared sometimes in an ecclesiastical, and sometimes in a secular habit. By means of letters of recommendation which he had procured at Naples, he obtained access to several persons of distinction*: among others he got acquainted with the Bailli de Breteuil, at that time ambassador from Malta to Rome; and was also presented to many ecclesiastics of his own country. From the generosity of these, and his own private industry, he was enabled to procure sufficient money to defray all his expences.

He employed himself at this period in making drawings on paper; the outlines of which were produced by means of a copper plate engraving, and afterwards filled up by him with Indian ink: these he sold for designs made by

* In a publication intitled *La Lettre de Comte Cagliostro au Peuple d'Anglois*, it is pretended that he had determined to remain *incognito* in Rome, when chance having discovered him to Cardinal Ursina, that prelate paid him the most flattering attention, and introduced him to several cardinals and Roman princes. Among these were Ganganelli, who afterwards became Pope Clement XIV.; and Rezzonica, who at that time filled the papal chair, and by whom he pretends to have been several times admitted to the honour of a conference. T.

means

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means of a pen only. Having taken up his abode at the sign of the Sun, in the neighbourhood of the Rotunda, he happened to quarrel with one of the waiters, in consequence of which he was imprisoned for three days.

It was about this time that he happened to see the young Lorenza Feliciani, who lived near to the Three Pilgrims. He soon became exceedingly attached to this young woman, and asked her parents consent to make her his wife: this was accordingly granted, and he received, as a dower, a trifling fortune, proportionate to their condition. The marriage was solemnized in the parish church of *St. Saviour in the Fields*, and the bridegroom lodged with his father-in-law for some months after.

The first lessons which the young bride received from her husband, were intended, according to her own confession, to instruct her in the means of attracting and gratifying the pleasures of the other sex. The most wanton coquetry and the most lascivious arts were the principles with which he endeavoured to inspire her. The mother of Lorenza, scandalized at this conduct, had such frequent altercations with her son-in-law concerning his behaviour, that he resolved to remove from her house.

He found it much easier in another place to corrupt

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corrupt the mind and the morals of his wife. He then presented her to two persons well qualified for the exercise of her talents, after having first instructed her to entangle them both by her allurements. With one of these she did not succeed; but over the other she acquired a complete victory. He himself conducted her to the very spot destined for the pleasures of the lover; left her alone in his company, and retired into another chamber.

The interview and the offers made to her were such as were entirely correspondent to the wishes of the husband; but the wife on this occasion did not exhibit a proper instance of conjugal obedience. She soon after imparted the whole affair in confidence to her husband, and received nothing in return but the most bitter reproach, and the most violent and dreadful menaces. It was then that he began to insinuate this maxim, which he afterwards so assiduously repeated: "That adultery is no crime in a woman who commits it on account of her interest, and not simply through affection to another man."

He even added example to precept, by proving how little he himself respected the ties of conjugal fidelity. We shall have occasion to particularise several instances of this kind, in the course

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courſe of our hiſtory; we will only mention here that on theſe occaſions he arouſed his dormant paſſions by drinking a certain Egyptian wine, compoſed of aromatics, which poſſeſſed all the qualities neceſſary for the completion of his intentions.

His wife having at length begun to hearken to his inſtructions, he conducted her two or three times to the place where ſhe had formerly been ſo diſobedient to his orders. She ſometimes received clothes, ſometimes trinkets, and ſometimes a little money, as the reward of her condeſcenſion. One day the huſband wrote a letter in his wife's name to the lover whom he had forced her to receive, in which he begged the loan of a few crowns, which were immediately ſent: in return for theſe, he promiſed an interview in the courſe of next day, and the lady was faithful to the appointment.

Balſamo having frequently changed his place of abode about this time, formed many new acquaintance; and, among others, cultivated an intimacy with Ottavio Nicaſtro, a perſon well known on account of having afterwards finiſhed his exiſtence at the gibbet, as an accomplice in an aſſaſſination; and alſo with another celebrated adventurer, called the Marquis Agliata: both of theſe were Sicilians. The character of the

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Marquis had a ſtrong reſemblance to that of our hero. During the time of their intimacy together, they were frequently perceived to be ſhut up in a chamber, where they remained a long time without any third perſon whatever. About what they were occupied is not preciſely known; but more than one perſon has been heard to affirm that they were one day ſeen to iſſue from the place of conference, the Marquis holding two bills in his hand; which, after having compared together, he preſented to Balſamo, telling him at the ſame time that it was impoſſible to do any thing better. Balſamo himſelf has not attempted to deny the ſuperior genius of his friend in all things that regarded the counterfeiting of writing, and the imitation of ſeals: adding, that this extraordinary nobleman had preſented him with a patent as an officer in the ſervice of the king of Pruſſia, in which he himſelf pretended to be a colonel; and had forged the ſignature of that prince with a wonderful degree of accuracy. Thus authorized by letters patent from the head of the illuſtrious houſe of Brandenbourg, Balſamo actually aſſumed the uniform of one of the Pruſſian regiments.

Theſe inſeparable friends now determined to leave Rome: the cauſe of their ſudden departure

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ture may be fairly attributed to what has been reported by Balſamo's own father-in-law. Nicaſtro having quarrelled with his friends, moſt probably about a diviſion of the booty, preſented himſelf to the officers of the police, accuſed them of having forged ſeveral bonds, and offered to give evidence againſt them. There is reaſon to believe that this treachery having been diſcovered by Agliata and his companion, they determined inſtantly to leave the capital of the Roman dominions.

They accordingly departed in two ſeparate carriages; the wife of Balſamo being ſeated in that which contained the Marquis, and the huſband in the other, along with the ſecretary of Agliata.

Balſamo has confeſſed, without any reluctance, how little the conjugal vows were reſpected during this journey, which was entirely at the expence of his titled companion. Having taken the road to Venice, by Loretto, they arrived at Bergamo; and while on the road committed a great number of rogueries: among others, Caglioſtro and Agliata, after having ſhut themſelves up for ſome time without the knowledge or intervention of any perſon, are reported to have fabricated letters of introduction, which afforded them an opportunity of tricking ſeveral

reſpectable

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respectable families out of considerable sums of money.

They stopped some days at Bergamo, occupied in recruiting their purse, and in making acquaintance. The magistrates, however, having discovered the character and pursuits of the strangers, Balsamo and his wife were arrested; and, after undergoing the necessary examinations, were banished from the city. Agliata had the good fortune to escape. At the moment that the officers of justice seized the husband, he had sufficient address to convey a small packet of bills to his wife, which he conjured her to destroy, on purpose to save his life. She accordingly concealed them in her bosom, and took the first opportunity of tearing them to pieces. She observed, on this occasion, that the bills were written on stamped paper. We learn also from this woman, that her husband was not intimidated, by this untoward accident, from continuing this species of fraud; for on a a future occasion he fabricated paper, with the necessary marks, at a village situate on the river of Genoa. By means of that very paper he forged a note for two thousand five hundred crowns, which he afterwards got discounted at Savona. But let us return to Bergamo.

Balsamo having been driven from this city, as

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as we have already mentioned, found himself in extreme misery, for Agliata had carried off all the money with him. He would now have returned to Rome, if the dread of being imprisoned, on account of his former forgeries, had not deterred him: he at length was so embarrassed, that he resolved, in company with his wife, to undertake a pilgrimage to St. James of Galicia.

He wished to insinuate, in the course of his interrogatories, that he had been excited to this journey by his piety, as a penance for his sins, and those of his wife; it is certain however that they never went to that holy place. He has even been forced to acknowledge, that having found means to live more at his ease, as we shall see in the sequel, he absolutely lost all thoughts of completing this pilgrimage; and it is not difficult to guess what the motives were which deterred him from fulfilling his views.

Having both of them assumed the dress of pilgrims, they travelled through the territories of Sardinia and Genoa, and at length arrived at Antibes.

During this journey they lived upon alms; which they endeavoured to procure in greater abundance, by feigning to have undertaken a pilgrimage, as a penance voluntarily imposed

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upon themselves, on account of having contracted a clandestine marriage. But as begging was a bad trade, and afforded a very scanty support, the husband solicited his wife to augment it by the sale of her charms; and, in the midst of menaces for this purpose, he usually uttered the most horrible impieties. "Of what service is your virtue?" said he. "Does the God on whom you depend, afford you any succour? Do you not behold the misery with which we are overwhelmed?"

Several officers at Antibes profited of the effects of these lessons; and by means of the money which they presented her, and the alms which they received, this *virtuous couple* continued their journey, and arrived at Barcelona, where they remained for six months. At the end of that period, their property being entirely expended, Balsamo persuaded his wife to go and confess herself in a church in the neighbourhood of their inn, which belonged to a convent; and desired her to inform the father-confessor, that they were both descended from an illustrious Roman family; but that, having married without the consent of their relations, and their remittances falling short, they were reduced to the most deplorable poverty.

Lorenza obeyed the commands of her spouse, and

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and even improved upon his inſtructions; ſo that the confeſſor actually believed the fabricated ſtory, and preſented her with a ſmall ſum of money. On the next morning he ſent them a ham; and following himſelf ſoon after, to make them a viſit of condolence, he ſaluted the huſband by the title of "His Excellency." Both of them have acknowledged the truth of this anecdote; but Balſamo, not covetous of the glory of it, has attributed the honour of the invention entirely to his wife. However, the vigilance of the rector of the pariſh embarraſſed them not a little; for, having conceived ſuſpicions of their veracity, he demanded the contract of their marriage, which they happened not to have along with them.

That they might not hereafter be expoſed to a ſimilar mortification, Balſamo determined to ſolicit the protection of a grandee; and to obtain this he thought that he could not deviſe a better expedient for his introduction, than to make uſe of the attractions of his wife.

Young and agreeable, of a middle ſize, poſſeſſed of a white ſkin, brown hair, round countenance, brilliant eyes, happy phyſiognomy, and uncommon ſenſibility, Lorenza was admirably calculated to excite the paſſions. This actually

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took place on the present occasion, as well as on many others.

The husband and wife having presented themselves to this personage, informed him of their situation. After having ordered the husband to retire, the magistrate interrogated the wife with great seriousness as to the truth of their marriage. He became sensible by her answers that this ceremony had taken place; and while he undertook to procure an authentic copy of the certificate from Rome, the beauty of the lady made such an impression upon his mind, that he insinuated certain proposals that did but little credit to his character. She refused compliance with his desires; and he gave her time to reflect on the subject, and dismissed her. The circumstances of this interview having been recounted to the husband, Lorenza received the most bitter reproaches on account of her behaviour; and at the end of a few days was carried back to the house of the grandee. Scarce was she arrived when he requested her to answer his proposition with a simple *yes* or *no*: the husband, here intercepting her reply, exclaimed, Yes! and instantly retired. The consequence of this reply produced a *double pistole*; and Lorenza received a similar recompence on the

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the eight following days, during which her husband escorted her regularly to the same hotel.

The contract of marriage at length arrived from Rome; but by this time Balsamo had formed an intimacy with a nobleman who was upon his travels. He also fell in love with Lorenza; who did not fail, as may be readily supposed, of informing her husband of the circumstance. Balsamo knowing that in a short time the tribute of *double pistoles* would cease to be paid by the enamoured magistrate, counselled his wife to flatter the passion, but not to satisfy the wishes, of the stranger; that he might be enabled to travel to Madrid at his expence, as he wished much to visit that capital.

This design was carried into execution with all imaginable success. They all three repaired to the metropolis of Spain, where they lived in the same house; the noble traveller occupying an apartment contiguous to the lady's.

However, as he paid all the charges, and began to perceive that he was *duped*, he at length threatened to remove. Alarmed at this circumstance, Balsamo informed his spouse that it was at length necessary to comply with his desires; she accordingly obeyed the injunctions of her husband, and this criminal intercourse continued

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nued for a confiderable time. Almoft every morning at day-break this kind fpoufe awakened his wife, and informed her that it was time for her to rife, and repair to the apartment of their illuftrious gueft.

A law-fuit which Balfamo carried on at this time againft one of his countrymen, gave him an opportunity of fending his wife to folicit the minifter in his behalf. In the courfe of this affair, he infifted on a fcrupulous and exact account of every thing that concerned his fair petitioner: fhe informed him minutely of her fituation, even to her connection with the ftranger, whom he wifhed her to difmifs, at the fame time propofing himfelf as a lover in his ftead. This arrangement however not being fatisfactory to Madam Balfamo, the minifter immediately withdrew his protection; obferving, at the fame time, that he fhould hereafter be inexorable to her entreaties.

This threat was verified in a fhort time; for the traveller being no longer able to fatisfy the avaricious demands of Balfamo, who was perpetually foliciting either money or effects, at length refolved to abandon them. On this Lorenza, by the order of her hufband, who had been informed of every thing, repaired once more to the minifter: but he, with the ftately dignity

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dignity of a Spaniard, refifted all her temptations; and difmiffed her with this energetic reply:—“ I have learned, Madam, to hold a promife facred!”

Being thus abandoned, they refolved to repair to Lifbon. As foon as they arrived there, Balfamo made it his bufinefs to enquire at a celebrated ordinary, where he dined, concerning fome perfons in affluent circumftances; and he foon learned the name and refidence of a rich merchant, who feemed exactly fuited to his purpofe. He accordingly difpatched his wife next morning to folicit *alms* of him. On this occafion fhe received a piece of money, which was accompanied with certain offers of another fort; and in conclufion an interview was agreed upon in a garden belonging to his country houfe.

In the courfe of three months this amour was cultivated with uncommon affiduity by both parties, and produced no lefs than eight piftoles for every vifit made by the lady. However, the fear of a difpute with the family of the merchant, who beheld this intercourfe with an evil eye, made Balfamo at length determine to leave this city, and repair to London.

That his defigns in that capital might be attended with fuccefs, he contrived it fo that his

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wife ſhould learn the Engliſh language, during their reſidence in Portugal; and he procured as her governeſs a young woman, to whom he himſelf gave leſſons of a very different kind.

Balſamo, on his arrival in London *, engaged

* He arrived in London, according to his own account, in July 1776; poſſeſſed, if we believe his ſtory, of plate, jewels, and ſpecie, to the amount of three thouſand pounds. Soon after his arrival, he hired apartments in Whitcomb-ſtreet, immediately adjoining to Hedge-lane, in which he pretends to have dedicated a large portion of his time to his favourite ſtudies of chemiſtry and phyſic.

During his diſpute with M. de Morande, the following inventory of his jewels was publiſhed in the Courier de l'Europe:

"A gold repeater, enamelled in blue, with ſtars of gold, and enriched with two circlets of diamonds. Its chain, three rows of ſmall diamonds, terminated by three large ones, and brilliant pendants; from two of which hung a cluſter of diamonds, and from the fourth a ſeal mounted in the ſame.—N. B. On this watch, the chain of which was valued at one thouſand five hundred pounds, five hundred pounds was lent by a pawnbroker in Princes-ſtreet, Leiceſter-fields.

"A ſmall green ſeal-ſkin caſe, containing ſix rings, the firſt conſiſting of five diamonds, ſurrounded with ſmaller ones; the ſecond of two, mounted in the form of a heart, and encircled likewiſe with diamonds, &c.; the third repreſented a garter and buckle in ſmall diamonds.—N. B. Theſe belonged to Madam Caglioſtro. The three others were hoop rings, two of diamonds, and the third of garnets.

"A pair

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gaged as usual in that shameful commerce, in which he bartered the charms of his wife against the property of every opulent man who wished to become a purchaser. We shall here confine ourselves to the recital of one anecdote. By the laws of England, if a man surprises his wife in adultery; he can commence a lawsuit against the seducer, and oblige him to pay a large sum of money.

Balsamo and his wife, during their residence in that capital, got acquainted with several quakers; and also with a Sicilian, whom they

"A pair of ear-rings, nine diamonds in each, in a green seal-skin case.

"The portrait of M. Cagliostro; a medallion set with diamonds, in a case set with ditto.

"The figure of a dove composed of diamonds, and suspended by three rows of fine pearl.

"A necklace of ditto.

"A pair of ear-rings of small brilliants.

"A pair of black silk bracelets with diamond buckles.

"A large hoop ring of diamonds in a gold box.

"An oval gold coloured snuff box—on it are engraven implements of gardening—in a case of ditto.

"A sweet-meat box of gold, in a red skin case, &c. &c."

This, and a numerous list of other articles equally valuable, are said to have been brought by the Count into England. If so, Lorenza and he must have been very successful in their *virtuous occupation* since the time when they were obliged by want to undertake a pilgrimage to St. James of Galicia. T.

called the Marquis de Vivona. One of the quakers was captivated with the charms of the lady; and, in his attempts to feduce her virtue, entirely forgot the aufterity of his fect. Without yielding to his wifhes, Lorenza informed her hufband of his paffion; and he contrived, in concert with Vivona, that fhe fhould promife him a private interview; that two witneffes fhould watch in an adjoining chamber; and that, at the moment when the quaker fhould think himfelf on the brink of happinefs, upon a certain fignal being given, Balfamo, Vivona, and the fervants fhould rufh into the apartment; and by means of threats, infults, and menaces, oblige him to pay dearly for his untafted pleafures.

Every thing fucceeded according to their wifhes. The quaker, faithful to his appointment, repaired at the hour agreed upon, and began to compliment the lady in the manner made ufe of in Penfylvania. Lorenza affected to be furprifed at his gallantry; and afked how it was poffible for one of the "friends" to be fo polite to the ladies?

The dialogue on this became exceedingly lively and interefting: and at length the quaker, as if preparing to *fwim in blifs*, throws off his hat, his wig, and his coat. But the

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concerted signal being given at this instant, Balsamo, Vivona, and the rest burst into the chamber, and surprised him in this ridiculous situation. Thus *caught in the fact*, as it were, it was in vain for him to dissemble; he fumed, fretted, cursed, and swore; and at length was permitted to escape, on condition of presenting the *enraged* husband with one hundred pounds sterling, which was instantly complied with. On his departure the sharpers divided th emoney between them.

These two friends, however, soon after separated; the circumstance which occasioned their disunion was as follows:—Balsamo, who was in possession of a large quantity of *topazes*, which he had collected during his residence at Lisbon, wishing to convert them into money, entrusts them to Vivona; who, after having accepted the employment, appropriated them to his own use, and then absconded.

Soon after Balsamo himself was thrown into prison*, by his landlord, for the rent of his house. It must undoubtedly appear extraordinary, to behold this man so frequently reduced to misery, notwithstanding the consi-

* In the King's Bench, having been surrendered by his bail. T.

derable

derable acquisitions which he had made, both in money and effects. The reader's astonishment will however cease, if, to the waste naturally attendant on ill-gotten wealth, be added the proud and extravagant demeanor of Balsamo, who, that he might appear a man of consequence in the opinion of the world, set no bounds to his expences.

It is an acknowledged fact, without reckoning the presents which he and his wife had received, in the course of their travels, in jewels, watches, &c. that he procured upwards of a hundred thousand crowns in hard cash. This however did not prevent him from being more than once reduced to such distress, as to be under the necessity of pawning his trinkets for the payment of his domestic expences.

The generosity of an English gentleman at length opened the gates of his prison. His wife, by frequenting the Catholic chapel belonging to the Bavarian minister *, had an opportunity of becoming acquainted with a very worthy character, to whom she mentioned the situation of her husband, and from whose bounty she received a sum of money sufficient to liquidate the debt.

* At that time situate in Golden-square, being annexed to the house of Count Haslang. T.

Besides

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Besides this, their patron, out of mere charity, received them both into his house. Amidst the familiarity which this circumstance brought about, he imagined that he had discovered a genius for painting in Balsamo, who readily undertook to decorate some apartments at his country residence.

The Englishman having removed his family from town on purpose to superintend the labours of his guest, it so happened that his daughter, who was still young, became enamoured with the painter. It is not well known whether this attachment proceeded voluntarily from herself, or whether it was produced by the seductive arts of Balsamo; this much is however certain (and he has confessed it himself), that he wrought the passions of this young woman to such a pitch of folly, that she presented him at different times with large sums of money.

It may appear astonishing that a man like this should be able to insinuate himself into the good graces of the fair sex; more especially as all those who were intimately acquainted with him have affirmed, that he had nothing engaging either in his person or his conversation.

Rather short than tall in his stature, of a brown complexion, a bloated countenance, and a severe aspect; using a Sicilian dialect, disfigured

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gured by many phrases of a foreign idiom, which altogether formed an almost Israelitish jargon; destitute of any of those graces so common in the world of gallantry; without knowledge, without abilities, and, in fine, deprived of every means of inspiring love *—how could a man of this description obtain such an ascendancy

* To this portrait, painted by the *holy hand* of an inquisitor, we shall add a companion, drawn by an avowed admirer of the Count: the *likeness* was taken during his last residence in England. T.

"The Count de Cagliostro is below the middle stature, and inclined to corpulency; his face is a round oval; his complexion and eyes dark, the latter uncommonly penetrating. In his address, we are not sensible of that indescribable grace which engages the affections before we consult the understanding. On the contrary, there is in his manner a self-importance, which at first sight rather disgusts than allures, and obliges us to withhold our regard, till on a more intimate acquaintance we yield it as the tribute of our reason. Though naturally studious and contemplative, his conversation is sprightly, abounding with judicious remarks and pleasant anecdotes; yet, with an understanding in the highest degree perspicuous and enlarged, he is ever rendered the dupe of the sycophant and the flatterer. His heart and purse are ever open to the supplications of distress; but there is, in his mode of bestowing, a pomposity, which frequently renders that liberality ascribed to ostentation, which is in reality the effect of a truly compassionate and beneficent heart.

"Far

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dancy over the ladies, that, after having perverted them from the path of virtue, they actually recompenſed and rewarded him with magnificent preſents. His artful conduct however will furniſh us with an ample ſolution to this problem; for he made it a rule to pay his addreſſes to no woman unleſs ſhe was either old, or ſo ugly that ſhe could never have expected a lover, had not ſuch a man as Balſamo been in exiſtence.

The Engliſh gentleman, who had begun to be diſpleaſed at ſeeing himſelf deceived in regard to the decorations of his apartments, which were disfigured rather than embelliſhed by the *daubings* of Balſamo, became furious when he perceived that his daughter had been debauched. Nevertheleſs he had ſuch a command over his paſſions, that he contented himſelf with driving the painter and his *chaſte wife* out of his houſe.

Balſamo having thus become once more deſtitute, left the capital of England *, and took the road towards France. At Dover he

" Far from being ſchooled in the ſcience of deception, he poſſeſſes a noble frankneſs, which does honour to human nature; a diſpoſition open and unreſerved, even to a fault. In his attachments he is warm and ſteady; and, though eaſily provoked to choler, it is a ſtorm which, like thoſe of ſummer, quickly paſſes away."

* This was in 1772. T.

formed

formed an acquaintance with a M. Duplaisir, who offered to carry him and his lady to Paris. This invitation was accepted; and it is from Cagliostro's own mouth that we learn, that during the whole of the journey Duplaisir travelled in a post-chaise along with his wife, while he himself accompanied them at a humble distance on horseback.

It is not difficult to comprehend the consequence of this arrangement. The wife of Balsamo became the mistress of Duplaisir, and continued in that capacity for many months at Paris, during which he defrayed the expences of the whole party. The insatiable disposition of Balsamo, who always wished to sell his *merchandize* as dear as possible, at length disgusted the lover, whose finances were not very considerable: he accordingly advised Lorenza, if she chose to continue this trade, either to carry it on *on her own account*, or to return to Italy and live with her parents. She assured him that she designed to follow his counsel; and in a few days after actually abandoned the habitation of her husband, and removed to another which her paramour had provided for her; taking care, however, to carry all her clothes and ornaments along with her.

The husband, extremely irritated at this elopement,

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ment, had recourſe to the king's authority, and obtained an order to arreſt his wife, who was conducted to *St. Pelagie* *, where ſhe remained for ſeveral months; during all this time he himſelf took up his abode with an old *demi-rep*.

The ſale of a certain waſh for beautifying the ſkin procured him ſome money about this period; but he received much more from the generoſity of the lady with whom he was connected, and with whom he continued to live a conſiderable time after his wife was releaſed from *St. Pelagie*. At length he took a houſe for himſelf near to one of the barriers.

It is not a little intereſting to thoſe deſirous of being informed of every thing concerning this remarkable man, that during the time that Lorenza was in confinement, the police drew up a memorial, which was afterwards printed in Paris, under the title of "Ma correſpondance avec le Comte Cagliostro." Among other things contained in this, is to be found the depoſition of Duplaiſir, who ſwore that, although

* *La maiſon de St. Pelagie* was an eſtabliſhment in Paris ſomewhat in the nature of a houſe of correction for looſe women. This, like every thing elſe under the old government, being liable to the moſt ſcandalous abuſe, has participated in the general reform. T.

Balſamo and his wife had lived during three months at his expence, they had nevertheleſs contracted debts to the amount of more than two hundred crowns with milliners, peruke-makers, and dancing-maſters.

Having taken a houſe at one of the barriers, as we have already mentioned, during his reſidence there he found means to form an acquaintance with two perſons of diſtinction, who carried their love of chemiſtry to a ridiculous exceſs. He pretended to have diſcovered ſome miraculous ſecrets in that ſcience; he even aſſerted that he had found out the art of making gold, and of prolonging human exiſtence. This latter aſſertion had peculiar charms for one of them, who had arrived at a very advanced age. To confirm their belief in his promiſes, he took a few Spaniſh piſtoles from them, and having melted them along with other materials in a crucible, he produced a lump of gold of more value than the money which they had depoſited before the operation. By means of theſe ſtratagems, and ſeveral others, he procured upwards of fifty *louis d'ors.*

It is almoſt needleſs to mention, that our hero neither communicated to them the ſecret of making gold, nor of eſcaping from death. He engaged, however, to diſcover both of theſe *deſiderata*;

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ſiderata; but the period for the performance having at length elapſed, his *pupils* began to form ſuſpicions concerning his veracity. Balſamo was well aware of the danger of his ſituation; and dreading leſt he ſhould be arreſted for the money advanced, he procured a paſſport under a fictitious name, fled with great precipitation to Bruſſels, and after having traverſed Germany and Italy, arrived at his native city of Palermo.

He did not however long enjoy his liberty among his countrymen. Marano, the jeweller whom he had not only duped but baſtinadoed, as we have before mentioned, having not yet forgot his injuries, immediately applied to the magiſtrates, and procured an order for his impriſonment. Soon after this, a proſecution took place in conſequence of the teſtament that had been forged in favour of the Marquis Maurigi: the protection of a nobleman, to whom he had procured a powerful recommendation while at Naples, prevented him, however, from being condemned to the galleys; and he was actually ſet at liberty, on condition of immediately departing from Palermo.

Being thus once more obliged to abandon the city which gave him birth, he repaired, in company with his wife, to Malta; where he

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is ſaid to have ſupported himſelf for ſome time by the ſale of his pomade for improving the complexion: but the commodity from which he drew his moſt certain revenue appears to have been—his wife!

At the end of three months he left that iſland alſo. Let us here make a ſhort digreſſion:—How comes it about that this man could never remain for any conſiderable time in any one country whatever? And how was it poſſible that he could tranſport himſelf with ſuch facility from one end of Europe to another? We can only anſwer as to the fact.—His travels, his voyages, his vagabond kind of life, are known to all the world. To an unquiet and turbulent ſpirit, he added a paſſion for wandering: and this paſſion was not unaccompanied with its peculiar advantages; for he was thus ſuddenly removed from his cenſors, his creditors, and his enemies.

From Malta he paſſed over to Naples, where he remained for ſeveral months; and he there once more found his advantage in pretending to an extraordinary knowledge in the ſcience of chemiſtry, and the myſteries of the *cabala*.

Among others, he got acquainted in that city with a merchant and a prieſt, who became both enamoured of his pretended diſcoveries. The merchant

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merchant was rich; the monk governed him; and our adventurer perceiving it to be for his intereſt to rule his new friend without the inconvenience attendant upon a rival, attempted to ſupplant the *holy father*, and ſucceeded accordingly.

Having thus acquired the undivided eſteem of this ſimple man, he found no great difficulty in borrowing large ſums from him, promiſing in return to make him acquainted with thoſe ſciences which he dignified with the epithet of *ſublime*. At this period, in compliance with the deſires of Lorenza, he invited his father-in-law, and his wife's brother, to Naples; the latter of whom he was prevailed upon to take under his protection. This young man was handſome, and had an engaging air: Balſamo therefore formed the deſign of matching him with a lady poſſeſſing ſimilar qualities, that he might rear her up in the ſame manner as he had done Lorenza, and acquire the ſame advantages by means of her beauty. He was well aſſured that, with two females ſo *excellently educated*, he could not fail of procuring immenſe ſums.

Accompanied by his wife, and his brother-in-law, he left Naples, and ſet off for France. Having arrived at Marſeilles, they determined to remain in that city for ſome time. Balſamo

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found an opportunity, during his reſidence there, of gaining the confidence of a lady who, although ſhe was old, had not as yet entirely abandoned the idea of gallantry. Having perceived her *foible*, he determined not to let ſuch an opportunity eſcape his vigilance; and whether it was that the beldame became enamoured of him, or that he feigned to be attached to her, it ſo happened, that an intimacy and attachment took place between them. He himſelf has avowed, without any reſerve whatever, that he received abundance of preſents from her, ſome in money, and others in effects.

This lady, who had been formerly very handſome, had a lover during her youth, who ſtill reſided in her neighbourhood; and, notwithſtanding his advanced age, exhibited ſymptoms of the ſtrongeſt jealouſy at her partiality for Balſamo. The old lady was determined however to loſe neither of her adorers; the one, becauſe he was in the vigour of youth; the other, becauſe he was exceſſively wealthy. She accordingly ſuggeſted to the firſt the means of ſoftening the aſperity of the ſecond. The ancient lover ſtill felt all the ardour of affection for his charmer; but he perceived with horror that age had furrowed his cheek, and enfeebled his pleaſures. Balſamo took advan-

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tage of this, and promifed by means of a chemical operation to reftore him to the full vigour of youth and enjoyment; and as this decrepit gallant was feized with the *mania* of difcovering the philofopher's ftone, the pretended philofopher had the moft ample opportunity of deceiving him at his own eafe. He accordingly made him acquainted with feveral operations which he performed by means of his alembic, and amufed him with the promife of difcovering the fecret of *making gold.* In the mean time, he extracted confiderable fums from him under pretence of purchafing the ingredients, which he pretended to be exceedingly expenfive.

While every thing went on in this profperous manner, Balfamo did not lofe fight of the project which he had formed in behalf of his brother-in-law. He had introduced him as a Roman cavalier, poffeffing a large fortune; and the better to fupport this importance, he had clothed him in the moft fumptuous and extravagant apparel. In the mean time, he himfelf paffed for an officer of rank; and always affected to appear dreffed in the Pruffian uniform, which Agliata had *qualified* him to wear.

All this deception was intended to bring

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about a match between the *Roman cavalier* and one of the daughters of his female friend, who was about eighteen years of age. He himſelf accordingly demanded the young lady in form from her mother, who was quite enchanted with the honour of an alliance with him. The marriage however did not take place, owing to the obſtinate reſiſtance of Lorenza and her brother. It would be here unneceſſary to mention the brutality and cruel treatment which both of them affirm to have experienced from Balſamo on account of this refuſal; the truth of their declaration is ſufficiently guarantied by the tranſports of rage natural to a man of his character, on ſeeing himſelf deprived of ſuch a fine opportunity of acquiring wealth.

The time for accompliſhing the wiſhes of the *old beau* was now nearly elapſed, and it became neceſſary to come to ſome reſolution how to act upon the occaſion. This was not difficult: Balſamo perſuaded him that he had juſt received intelligence that his father-in-law was ſuddenly ſeized with a dangerous malady at Rome, and that it was abſolutely neceſſary that he ſhould immediately repair to that capital. This excuſe alſo ſerved for the enamoured lady: and that he might proceed with greater diligence

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gence on his journey, and return with more celerity, they presented him with an excellent travelling carriage, and a large sum of money.

Having converted the carriage into dollars at Barcelona, Balsamo, with his wife and her brother, passed through Valencia, and arrived at Alicant. M. Sachi, a surgeon, published a letter at Strasbourg, in 1782, in which he asserts that he entertained and attended on Cagliostro, his wife, and brother-in-law, during their residence in Valencia, where he first assumed the name of Don Thiscio, wore the uniform of a lieutenant, and pretended to be a native of Naples. He adds that, being driven from that city, they departed for Alicant, where Don Thiscio experienced the most humiliating reception.

In consequence of this, Balsamo proceeded to Cadiz, where he found another *fanatic* in the mysteries of chemistry. Having introduced himself with his usual effrontery to this new *dupe*, he tricked him out of a bill of exchange for one thousand crowns, under the ordinary pretext of procuring the ingredients necessary for the composition of the philosopher's stone. Besides this, he received a present of a curious gold repeater; and was adroit enough to make himself master of another, which the unsuspi-

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cious merchant took out of his caſket on purpoſe to ſhew him.

In the courſe of his interrogatories, he could not deny part of theſe facts; but he affirmed that he had received the watch, ſome money, and the moſt hoſpitable entertainment during all the time he remained at Cadiz, as a reward proceeding from the *voluntary* generoſity of the donor, on account of the valuable chemical ſecrets which he had communicated to him.

Before his departure from that city he quarrelled with his brother-in-law, under pretence that he had ſtolen ſome of his property; and dreading leſt his hoſt ſhould perceive his impoſture, he and his wife ſoon after departed for London. It was during his ſecond reſidence in the capital of England, that he got acquainted with a Mr. Sc——t and a Mrs. F——y, both of them addicted to gambling in the lottery. He informed them that he poſſeſſed the ſcience of *divination*; that he could predict with certainty the numbers that would be delivered daily from the wheel; and that he poſſeſſed even the art of making gold *.

By

* Caglioſtro, while in England, affirmed that he poſſeſſed an Egyptian MS. containing many curious cabaliſtical operations,

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By these means he was enabled to procure large sums of money from these credulous people; but as neither of them was enabled to realize the promises of Balsamo, they at length perceived the imposture which had been practised against them, and made application to a court of justice for redress. In consequence of this law-suit he was frequently imprisoned*, and

operations, by the aid of which he was able to calculate chances, and ascertain the numbers that would turn up in the course of each day's drawing. It is positively asserted that he was lucky enough to announce the numbers 55 and 57, during his residence in Whitcomb-street, in 1776, to the persons indicated above, by which they procured a very large sum of money. It has also been said, that *certain people*, not content with the *usufruct* of his abilities, applied to a *person* in the commission of the peace for Westminster, who actually granted a warrant against Cagliostro, on the charge of *witchcraft*, and thus got possession of the curious MS. which however they were incapable of using. T.

* It is well known that Cagliostro was confined for some time in the King's Bench. After regaining his liberty he found himself arrested so often, that he at length actually hired apartments in the house of Saunders, a sheriff's officer, in Warwick-court, Gray's inn. During this period he was so harassed by the tricks of certain pettifoggers, who imagined he possessed immense wealth, that some respectable people interfered in his behalf, and moved the Court of King's Bench against this conspiracy of the low retainers of the law.

Among

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and was not liberated till after a very tedious and expenſive proceſs.

It was in that metropolis, and about this very time, that he began to conceive that project which he afterwards carried into execution, and which ſoon after made ſuch a noiſe all over Europe. Having for ſome time aſſociated with the free maſons, and been admitted into all their lodges, he formed the deſign of inſtituting a new ſect, of which we ſhall hereafter give a more ample detail: at preſent we ſhall confine ourſelves to thoſe circumſtances which are neceſſary to the knowledge of his hiſtory.

Balſamo ſoon perceived that he could not diſcover a better ſource of impoſture than that of a new ſyſtem of maſonry; and that it might have a more ſure and more extenſive effect, he was determined to give it all the charms of novelty. He accordingly preſcribed rules,

Among other law-ſuits, he had a very remarkable one with a Mr. Scott and a Miſs Fry, that was referred to the arbitration of the late Mr. Howarth; in conſequence of which that gentleman ordered a diamond necklace, bought at a pawnbroker's in Princes-ſtreet, and ſaid to have been preſented to Madame Caglioſtro on purpoſe to propitiate the *numerical ſkill* of her huſband, to be returned to the donor. The Count was on this occaſion condemned to pay the coſts of ſuit. T.

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formed regulations, and invented the neceſſary ceremonies. It is difficult to determine to what a length the blindneſs and folly of mankind may be carried; it is ſufficient here merely to mention, that he confeſſed, during his interrogatories, that he procured a prodigious number of diſciples, all of whom acknowledged him as their chief and their maſter. This is the origin of that celebrity which has made his name ſo well known in every quarter of the globe, and which has occaſioned ſo much conjecture for a number of years.

A lucky combination of circumſtances tended not a little to the accompliſhment of his grand object: his converſation, his manner of living, and his appearance, all contributed to the propagation of his tenets.

About this time he adopted the name of Caglioſtro, and aſſumed the title of Count; he was alſo extremely ſcrupulous to conceal his origin, his ſituation, and his age. To ſome he affirmed that he was born before the deluge, and to others that he had aſſiſted at the marriage at Cana in Galilee. Sometimes he gave out that he was born at Malta; and ſometimes that he was the ſon of the grand maſter, by a princeſs of Trebiſonde. He ſpoke of his travels, his ſtudies, his learning, in a manner at once emphatic

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phatic and ſublime *. His converſation was uſually replete with his travels in Arabia, Egypt, and other diſtant parts of the globe. He would alſo frequently mention his diſcoveries in regard to the pyramids, and the various ſecrets of nature of which he had obtained a knowledge.

He would ſometimes preſerve a myſterious ſilence; and when his name or his condition was demanded, he would anſwer, "I am what I am;" and after repeated requeſts and ſupplications he would at length condeſcend to ſhew his cypher, which was repreſented by the device of *a ſerpent pierced by an arrow, and holding an apple in its mouth.*

We muſt not here forget his pretended acquiſitions in the ſciences of chemiſtry and medicine, of which he boaſted ſo much, and which

* The Tranſlator has learned from a perſon of diſtinction, who was well acquainted with Caglioſtro, that his converſation was only calculated to captivate the vulgar. He generally ſpoke in an evaſive and ambiguous ſtyle, and affected to make all his *reſponſes* with an oracular obſcurity. His great art conſiſted in uttering certain vague and incomprehenſible ſentences, ſo that the imagination of his *pupils* might interpret in their own manner whatever they could not underſtand. Reaſon is clear and perſpicuous, but it has no effect except on the minds of an enlightened few; the jargon of impoſture is always unintelligible, and on this very account it exerciſes its empire over the multitude. T.

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contributed not a little to the importance which he affixed to his name and his perſon. The world ſwarms with fanatics who believe every thing in regard to the firſt of theſe arts*: the deſire of becoming ſuddenly rich by acquiring the ſecret of making gold, and of prolonging life by means of the philoſopher's ſtone †, flattered the avarice and the ſelf-love of a prodigious number of perſons. In regard to medicine, fortune was exceedingly favourable to him, and he actually ſucceeded in the cure of ſome diſeaſes. But in truth his knowledge did not ſurpaſs that which is acquired by every *quack* and *noſtrum-monger*.

In fine, no perſon became rich by his means, and yet he himſelf acquired immenſe ſums by his numerous impoſitions. A liquor to which he gave the appellation of *Egyptian wine*, and a compoſition which was called the *Reſtorative Powders of Count Caglioſtro*, were ſome of the ſecrets of which he boaſted. But the *pomade* for the complexion was the diſcovery on which he piqued himſelf moſt; knowing well that it was the ſure means of acquiring the cre-

* In Germany and Italy in particular.

† *The holy fathers* here diſcover their ignorance of alchemy, as it is the *univerſal panacea* which is to enſure the continuance of exiſtence by warding off the progreſs of diſeaſe. T.

dit

dit and the eſteem of that half of the human race which is deſirous always to appear young in the eyes of the other.

The train of ſervants with which he was now ſurrounded *, correſponded with his affected conſequence. When he travelled, he was always accompanied by a numerous *ſuite* of courriers, lacqueys, *valets-de-chambre*; in fine, by domeſtics of all kinds, who being well mounted and clothed, gave an air of credibility to the high birth of which he ſo much boaſted. The liveries, which were made in Paris, coſt twenty *louis d'ors* each. His apartments were furniſhed in the moſt elegant and coſtly ſtyle; a table magnificent in regard to its decorations was of eaſy acceſs to his numerous gueſts; and the elegant and expenſive clothes worn by himſelf and his lady, correſponded to the luxury that appeared every where around them.

His oſtentatious generoſity made a great noiſe; he often attended the *poor gratis*, and even preſented them with money. Several of his diſciples in maſonry, who carried their attachment to a pitch little ſhort of adoration, frequently offered him magnificent preſents,

* This muſt allude to the time when the Count reſided in Sloane-ſtreet, Knightſbridge. T.

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but he himſelf conſtantly refuſed them: however he ſo contrived it, that he would ſometimes appear before his friends plunged in the moſt profound melancholy; and on their demanding the reaſon, the Counteſs would call them aſide, and impart to them in confidence the embarraſſments of her lord, either on account of the delay of his remittances, a theft that had been juſt committed upon his property, or ſome other accident of the like nature. She always took care to conclude by obſerving, that the pride and delicacy of the Count, joined to the deſire which he entertained of doing all poſſible good to the human race, without the proſpect of any return whatever, made him conſtantly refuſe the aſſiſtance of his friends. The pupils of Caglioſtro becoming enraptured at the diſintereſtedneſs of their maſter, were ſure to open their purſes upon theſe occaſions; conjuring the lady at the ſame time to convey their preſents in ſuch a manner as ſhould preclude the Count from *bluſhing* at the tribute which they paid to his extraordinary talents. By means of theſe and other ſimilar deceptions, of which we ſhall ſpeak hereafter, he was enabled to procure whatever money he ſtood in need of.

It was thus by means of maſonry, ſeconded

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by ſome other lucky incidents, that this adventurer was enabled to procure a celebrity, of which a parallel has not occurred in the hiſtory of impoſtors. Who could imagine that a man of this deſcription ſhould have been received with reſpect in ſome of the moſt enlightened cities in Europe? That he ſhould have been regarded as a ſtar propitious to the human race, as a new prophet, and as a type and repreſentation of the Divinity? That he ſhould have approached thrones? That haughty grandees ſhould have become his humble ſuitors, and nobles paid him the moſt profound veneration?

Theſe facts however cannot be denied. Such was the popular deluſion, that in France, and indeed in moſt countries, his portrait and that of his wife were to be ſeen every where, on fans, on rings, on ſnuff-boxes, and on medallions. His buſt was cut in marble, caſt in bronze, and placed in the palaces of the nobility. Even this was not ſufficient; for under theſe appeared an inſcription in letters of gold, denoting them to repreſent the DIVINE CAGLIOSTRO.

Having inſtituted a new ſect of free maſons in London, as we have already mentioned, he departed for the Hague. There having, as uſual, propagated the rumour of his caba-

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listical discoveries, he took advantage of the avarice of a Dutchman, who was anxious to increase his fortune by means of the other's skill in prognostication. Under this pretence he cozened him out of a sum of from four to five hundred crowns. The Dutchman, being in possession of the pretended secret, immediately hastens to Brussels, where the lottery was about to begin drawing; and Cagliostro, profiting by his absence, takes an opportunity to leave the Hague. He then passed into Italy; and arriving at Venice, assumed the title of the Marquis de Pellegrini. The discovery of some chemical secrets gained him the confidence of a merchant of that city, from whom he found means to procure a thousand sequins; assuring him, with the most bare-faced impudence, that he would teach him the art of making gold, of changing hemp into silk, and of fixing mercury. After this fraud, which could not fail of being speedily discovered, he saw the necessity of quitting Venice, and even Italy.

Having returned into Germany, after residing for some time in several different cities on the Continent, he resolved to take up his abode in Courland. At Mittau he attracted the attention of several people of high rank, who were led by his reputation, which now began

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to be conſpicuous, to regard him as an extraordinary perſon. "I did not fail," ſaid he, in the courſe of his interrogatories, "to ſuſtain the character of the great perſonage which they enabled me to aſſume; and I was careful on this occaſion to conduct myſelf after the manner of a man brought up in a court." He now received viſits from the grandees, and paid them in return. A nobleman having become enamoured of Madam Caglioſtro, ſhe at firſt appeared to be cruel; but although the huſband, ever ſince the time that he began to acquire celebrity by his ſublime diſcoveries in maſonry, had ſet an extraordinary value on the Counteſs, and endeavoured to make her appear a reſpectable woman, yet he could not refrain from being tempted upon the preſent occaſion by the riches of the lover. He accordingly perſuaded his wife to be favourable to his paſſion.

In the mean time Caglioſtro, by means of his maſonry, began to gain an aſcendency over the minds of a great number of the nobility, and ſucceeded in inſpiring the inhabitants of Courland with an averſion to their ſovereign. Their attachment to his perſon was carried to ſuch an exceſs, that he began to form a party in the duchy, and had actually the ambition of aſpiring

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ing to the throne *, from whence they offered to drive the preſent poſſeſſor. He pretends that he had virtue enough to reſiſt the temptation, and that he refuſed the proffered boon from the reſpect due to ſovereigns. His wife has aſſured us, that his refuſal was produced by the reflection that his impoſtures would be ſoon diſcovered. However that may have been, this much is certain—that he did not let this opportunity eſcape of collecting a prodigious number of preſents, in gold, ſilver, and money. Being in poſſeſſion of theſe riches, he left Mittau, and repaired to St. Peterſburgh.

After a ſhort reſidence in that city †, during which

* Does it not appear probable that Caglioſtro has here, as well as in many other places, found means to impoſe even upon the holy fathers themſelves? Is it to be ſuppoſed that he would have aſpired to a ſovereignty, of which Marſhal Saxe, although ſeconded by one of the greateſt princeſſes in Europe, could not procure the poſſeſſion? or that the nobles of Courland would have encircled the brow of an adventurer with the ducal crown? T.

† It has been aſſerted with ſome degree of probability that Caglioſtro found but little encouragement for the diſplay of his genius in the frozen regions of the north. While on the frontiers, he announced himſelf as a colonel in the ſervice of Spain; but the miniſter of that court proteſted againſt his commiſſion, and obliged him to abdicate his military

which he practised chemistry and medicine, he departed for Warsaw; and, on his arrival there, made use of all his artifice to deceive a prince to whom he found means to be introduced. Seduced by the tricks displayed by Cagliostro relative to his masonry, which appeared to have an intimate connection with magic, he appeared exceedingly desirous to acquire a knowledge of this science; and was anxious above all things to obtain a *devil* from this pretended magician, whom he might have always at his command.

Cagliostro puffed him up a long time with the expectation of fulfilling this ridiculous promise, and actually procured presents from him to the amount of several thousand crowns. The prince at length perceiving that there was no hope of retaining one of the *infernal spirits* in his service, wished to make himself master of the *earthly affections* of the Countess; but in this too he was disappointed, as the lady positively refused to comply with his desires. Find-

litary rank. He was then under the necessity of passing for a stranger who had acquired uncommon skill in the sciences of chemistry and medicine. M. Rogerson, first physician to the Empress, at length unmasked the impostor; for the pretended pupil of the school of Hermes could not withstand the arguments of the learned student of Edinburgh. T.

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ing himself thus balked in both his attempts, he abandoned every other sentiment except that of revenge; and intimidated our adventurer and his wife in such a manner by his menaces, that they were obliged to restore his presents, and abandon Warsaw.

They then took the road to Franckfort, and after a short stay there proceeded to Strasburg. The fabulous *palladium* was never received with more reverence than they experienced in that city. The reputation of our hero had preceded him; and he was loaded with caresses, overwhelmed with applause, and received with every demonstration of joy. During his residence there he contracted a friendship with a person of distinction, and was visited by him with the utmost ceremony. In a short time he acquired such a despotic empire over the mind of this illustrious personage, that he became his tyrant *: thus all his designs were easily accomplished.

Cagliostro

* The Italian editor has been careful to conceal the name of this person, merely because he is a dignitary of the church of Rome. We however have no scruple to declare that it was an archbishop and a cardinal, a secular and an ecclesiastical prince; in fine, Louis de Rohan, who at that time had the see of Strasburg committed to his pious superintendance. Since that period, he has experienced the honour of being imprisoned on suspicion of being concerned in the robbery of

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Caglioſtro used to ſay to his wife, "I wiſh to get poſſeſſion of his head; you muſt take care of the remainder of his body." The victim readily fell into the double ſnare which was thus laid for him; and it may be fairly ſaid that he was placed between two fires, in ſuch a manner that eſcape was become impoſſible. He accordingly laviſhed immenſe ſums upon this *virtuous pair*; ſome rich preſents ſtill remain, as teſtimonies of the generoſity and magnificence of the donor.

To complete his folly, on the repreſentation of Caglioſtro he agreed to erect a ſmall edifice, in which he was to experience a phyſical regeneration, and to become *young* again, by his wonderful operations. This was the fundamental impoſture of his Egyptian maſonry; and the ſum of twenty-thouſand francs was actually paid him, on purpoſe to accompliſh the undertaking.

Among other dupes, there was a certain lady

the famous diamond necklace, of being driven with ignominy from his archbiſhopric, and of having aſſembled an army of marauders on the frontiers of France, with whom he has more than once threatened to undertake a predatory expedition againſt a country, that by its late glorious revolution has humbled the deſpotiſm of the nobles, and taught man to reſpect the dignity of man. T.

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who made a journey to Strafburg, expresfsly for the purpofe of adoring this new idol in perfon. On this occafion, as on all others, where there was an opportunity of converfing with the *divine man*, fhe experienced the wonderful effects of his virtues, and foon after actually exhibited the fruits of them.

At length, however, he left Strafburg, laden with an immenfe booty. In a memorial which he afterwards prefented to the parliament of Paris, he pretends to have fet off with great precipitation for Naples, on receiving intelligence that one of his friends was on his death-bed, and that he actually received his laft breath. In his anfwer to the interrogatories before the Inquifition, he however afferted that he was obliged to leave Strafburg on account of the perfecutions which he experienced from the phyficians of that city.

This much is certain—that from Strafburg he paffed into Italy, and vifited Naples. His ftay in that city was not long, as he remained there no more than three months.

He wifhed to infinuate, during his examination, that he would not have departed fo fpeedily, had it not been on account of the warm folicitations which he received from the Count de Vergennes, who preffed him to return to France.

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France. It would be doing an injury to the memory of that illuſtrious miniſter to give the leaſt credit to this aſſertion; beſides, it does not tally with what he himſelf acknowledged to the parliament of Paris*. He at that time aſſerted that he was induced to leave Naples from

* The Tranſlator will not vouch for the authenticity of Caglioſtro's aſſertion concerning his correſpondence with the Count de Vergennes while at Naples. This much, however, is certain—that the original of the following letter, ſuppoſed to be written while C. reſided at Straſburg, was publiſhed during the life of the miniſter, and never publicly contradicted. T.

Tranſlation of a letter from M. the Count de Vergennes, ſecretary of ſtate for foreign affairs, to M. Gerrard of Straſburg.

Verſailles, 13*th March*, 1783.

"THE Count de Caglioſtro is not perſonally known to me, Sir; but common report ſpeaks ſo loudly in his favour, ever ſince he ſettled in your city, that humanity requires that he ſhould be treated with regard, and at leaſt experience tranquillity. The circumſtance of his being a ſtranger, added to the good which he is ſaid to have done, is a double title to your protection, and that of the magiſtrates over whom you preſide. M. Caglioſtro only entreats peace and ſecurity; and theſe being inſured by the laws of hoſpitality, I am ſufficiently acquainted with your natural diſpoſition to know that you will maintain him in the enjoyment of both, and of all other advantages which he may perſonally deſerve.

"I have the honour to be, &c.

(Signed) De Vergennes."

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the jealoufy which he had raifed in the breafts of the medical men of that city, on account of the extraordinary cures which he had performed; and that he had repaired from thence to Bourdeaux, with a defign of returning into England. His wife however has contradicted both of thefe affertions; and declared that the real motive of his departure was, becaufe he found that country unfavourable to his fyftem of mafonry.

Having thus taken the road towards France, he at length arrived at Bourdeaux, where he exercifed his two profeffions of medicine and mafonry; without, however, renouncing his old habits of roguery and deception. It was about this period that he played off one of thofe tricks for which he was fo famous; the particulars of which are yet recounted with the utmoft refpect by his deluded followers.

Having fallen into a dangerous bilious complaint, on account of the chagrin which he had experienced at being forbid to enter the houfe of a married lady whom he loved to diftraction, he beheld his bed conftantly furrounded by his pupils in Egyptian mafonry. One day, pretending to awake from a profound lethargy, he informed them that he had had a celeftial vifion. We fhall here mention the circumftances which he then communicated, and

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which he afterwards confeffed in the courfe of his procefs.

He informed them that he thought he was feized by the neck by two perfons, who dragged him by force into a fubterraneous building. A door then opened of its own accord; and he was inftantly conveyed into a moft charming apartment, which he compared to a royal faloon magnificently illuminated, in which a grand feftival was celebrating. All the affiftants were clothed in white robes, which defcended to their feet; and he recollected among them many of his difciples in mafonry who were no more.

He immediately thought that, being delivered from the evils of this world, he was at length arrived in Paradife. A long robe is prefented to him, and a fword like to that which is ufually placed in the hand of the exterminating angel. He advances; and, dazzled by the radiance around him, he proftrates himfelf, and offers up his thanks to the Supreme Being for having conferred fuch happinefs upon him. But at this inftant he hears an unknown voice exclaim—"Behold what thy recompence fhall be; but, to acquire this, it is neceffary that thou fhouldft ftill labour."—And thus his vifion ended; which, if we are to believe himfelf, ferved to ftrengthen him in his refolution of propagat-

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ing his tenets with redoubled ardour: however, if we are to give credit to his wife, this was nothing more than a fabulous narration, which he invented merely for the purpofe of confirming his pupils in their obedience, and of making them ftill more attached to the myfteries of his fyftem.

Whatever might have been the motives, the effects were peculiarly advantageous; as a widow lady of birth was fo far feduced by this, and fome other impofitions, that he found means of tricking her out of five thoufand crowns.

From Bourdeaux he travelled to Lyons. The foundation of a mother lodge in that latter city, occupied his labours during three months. His zeal for the propagation of his opinions, however, did not prevent him from raifing a contribution of four or five hundred *louis d'ors*, under pretence of communicating fome chemical preparations to his difciples. Thefe fecrets, as ufual, confifted in the transformation of metals, the compofition of gold, &c. &c. Some experiments on mercury were however the fole proofs which he gave them of his proficiency in the fcience of metallurgy; and his difciples found themfelves unable to perform thofe grand chemical operations which he pretended to teach them.

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them. To prevent their reproaches, he sometimes made use of one pretence, and sometimes of another; but he generally had the effrontery to affirm that their failure was produced by their sins, their murmurs, and their incredulity. Intoxicated as it were with the magic of his Egyptian masonry, they received the reproaches of their grand master with the same respect as the responses of an oracle, and became more and more entangled in the labyrinth of absurdity.

At length behold him arrived at Paris, where he soon became the object of general conversation, regard, and esteem. We mean to speak here only of the famous intrigue of the *diamond necklace*. Amidst all that has been said on this subject by the gazettes, and the histories of the times, we shall confine ourselves to the recital of a few facts which we are able to repeat without the possibility of being deceived.

It is difficult to decide whether, in this celebrated affair, Madame de la Motte*, or the Count

* To such as may not be acquainted with the history of this singular character, it will be necessary to recite a few particulars of her life. Her maiden name was *Jeanne de Saint Remy de Valois*: she claims her descent from Henry IV. of whom one of her female ancestors was the mistress. She was

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Count Caglioſtro, had the greateſt ſhare of glory. It is certain, however, that both of them acquired uncommon *eclat*, and indeed attempted to ſurpaſs each other. We cannot affirm that they acted in concert on this memorable occaſion; we can however with ſafety aſſert, that Caglioſtro was well acquainted with the deſigns of this woman, ſo wonderfully formed for intrigue, and that he always kept his eye ſteadily fixed upon the famous necklace. He certainly perceived, and has indeed confeſſed in his interrogatories, that he was acquainted with

was born at Fontette, on the 22d of July 1756; and, when marriageable, was united to *Comte de la Motte.* Having found means, on account of her *birth*, to be admitted to ſome degree of intimacy with the Queen of France, ſhe is accuſed of having projected the plan of procuring the famous diamond necklace by means of the agency of the Cardinal de Rohan. On the diſcovery of that myſterious tranſaction ſhe was arreſted; and committed, on the 29th of May 1786, to the Baſtille. She was afterwards removed to the *Salpetricre*, a houſe of correction for looſe women; from which having eſcaped in a very extraordinary manner, ſhe repaired to England, and publiſhed a *Memoir*, in which ſhe pretended to develope the whole of this intrigue.

Having contracted ſeveral debts, ſhe is reported to have broke her leg about three months ſince, in attempting to eſcape from a ſheriff's officer; and is actually ſaid to be at this moment confined in the King's Bench priſon, on account of a trifling debt. T.

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all the manœuvres which ſhe put in practice to accompliſh her criminal deſigns. Let us not, therefore, rob Caglioſtro of the glory of having employed the utmoſt efforts of his genius in profiting by her abilities.

The whole affair was at length diſcovered. He had foreſeen this; and wiſhed to have evaded the inevitable conſequences attendant on detection: but it was now too late. The officers of the police were perſuaded, that without his aid this piece of roguery and deception could never have been carried on; and he was arreſted, and impriſoned in the Baſtile. He, however, did not loſe courage: he even found means to corrupt his guards, and to eſtabliſh a correſpondence with the other priſoners who were confined along with him. It was owing to this that they were enabled to be uniform in the anſwers which they gave in to the various interrogatories to which they were obliged to reply.

Caglioſtro, who has recounted the whole of the circumſtances to us, has added, of his own accord, that he denied every thing to his judges with the utmoſt intrepidity; and exhibited ſuch a *ſameneſs* in his replies, that, on Madame de la Motte's being confronted with him, and finding herſelf unable to quaſh his evidence, ſhe became

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became so furious, that she threw a candlestick at his head in the presence of all his judges. By this means he was declared innocent.

Our readers perhaps will not be displeased at the narrative of his life, which he delivered to the judges while imprisoned in the Bastile; we shall here recapitulate the particulars. He pretended that Altotas had acted as a Mentor to him, and that in the first part of his life there were some particulars which had all the air and appearance of a romance. He confessed that he was unacquainted either with his parents or his country; but he imagined himself to be of an illustrious family, and supposed that he was born at Naples. He asserted that at an age when he first became conscious of his existence, he found himself in the city of Medina, was called Acharat, and lived in the house of the Mufti Salaahym. He was attended by two eunuchs, and treated with the utmost deference and respect. Altotas was his governor; in fine, he had the whole superintendance of his conduct. This sage educated him in the principles of the Christian religion; and informed him that his parents, who were noble, professed the same faith. He taught him botany and physic; he instructed him in a great number of the oriental languages, and told him many secrets con-

cerning the pyramids of Egypt, which are the depositaries of the most precious knowledge appertaining to mankind.

He left Medina at twelve years of age, his absence being bitterly bewailed by the Mufti, and his steps conducted by Altotas. They repaired to Mecca, with the caravan, and lodged with the sherif. The meeting of this prince and young Acharat, forms an episode worthy of the stage. The tears, the caresses, the tender emotions of parental affection, revealed the grand mystery of that illustrious birth of which Balsamo had always boasted. He remained three years beloved and almost adored by the prince; and then this young Telemachus departed in company with his Mentor for Egypt. Nothing could be more affecting than the farewel that took place between him and the sherif: *Adieu, unfortunate son of nature!* were the last words which this sovereign addressed to him. Acharat made many important discoveries in Egypt; and those who presided over the mysteries of religion concealed none of their secrets from his enquiries. In fine, in the course of three years, he travelled over the principal empires of Asia and Africa. From Rhodes he sailed for Malta, where the rigorous observance of quarantine being dispensed with,

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he was received into the palace of the grand master, and confided to the care of a chevalier of high rank and family. At that period Altotas having thrown aside his mussulman's dress, appeared a catholic, a priest, and a knight of Malta; and the young Achardt was at the same time declared Count Cagliostro. He now acquired the friendship of several persons of distinction, and had the honour of being introduced to the most illustrious societies. At length Altotas died in the arms of his pupil; imparting, in his last moments, the most important intelligence to him concerning the kingdom of Trebisonde, of which he had before heard from the black eunuch who had watched over his infancy; and also from the grand master, who had spoken to him many times about the sherif of Mecca. In fine, Cagliostro, after having visited Sicily and Naples, in company with a knight of Malta, took leave of his companion in that city, and repaired to Rome.

His defenders, during his imprisonment in the Bastille, printed and circulated this marvellous history. The celebrated memorial presented in his favour to the court before whom he was tried, had his portrait finely engraved

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in the title page *; while a thousand particulars of his fabulous life, represented by apposite symbols, surrounded it. The advocates of Madame de la Motte, on the other hand, endeavoured to pull off the mask from this hypocrite, by describing him as an ignorant impostor, a miscreant, a sorcerer, and, in a word, as a hero in villainy. They recapitulated his crimes, they adduced witnesses to prove his turpitude; and, by way of peroration, compared him to the celebrated impostor Joseph Borri, who debauched thousands by his heresies, received almost divine honours at Strasburg, was tried at Rome before the Inquisition, by which he was forced publicly to abjure his errors, and at length died in prison in 1695†.

During

* The following verses were chosen as a motto, and placed beneath:

"De l'ami des humains reconnoissez les traits.
"Tous ses jours sont marqués par de nouveaux bienfaits,
"Il prolonge la vie, il secourt l'indigence;
"Le plaisir d'être utile est seul sa recompense."

T.

† Joseph Francis Borri, a chemist, an heresiarch, a physician, and a prophet, was born at Milan, about the beginning of the 17th century. After receiving a good education in his native city, he went to Rome, and finished his studies under the

Jesuits,

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During his trial before the Apoſtolic Chamber, Caglioſtro could not deny the numerous falſe-

Jeſuits, who admired him as a prodigy on account of his extraordinary capacity. Like Caglioſtro, he applied himſelf to chemiſtry, and like him is ſaid to have made ſome diſcoveries in that ſcience. His life too, which was not the moſt pure, ſeems to be another feature in which he reſembled the Count.

It is very remarkable that each of theſe ſingular men was particularly favoured at Straſburg; that both were tried by the Inquiſition, and both received ſentence of impriſonment for life.

Borri is ſaid to have tricked Queen Chriſtina of Sweden, and the King of Denmark, out of large ſums of money, under pretence of imparting to them the diſcovery of the philoſopher's ſtone. Having fled into Hungary, he was ſeized by order of the Emperor, and delivered up to the Pope's nuncio, who ſent him to Rome, from whence he never returned; having been ſhut up, in October 1672, in the caſtle of St. Angelo, in which fortreſs he died in 1695.

It is confidently aſſerted, that the Duke d'Eſtree, having been given over by his phyſicians, prevailed upon his Holineſs to permit Borri to preſcribe to him; and that he was ſo ſucceſsful in his applications, that he actually reſtored that nobleman to health, who in return procured his transfer from the dungeons of the Inquiſition to the fortreſs in which he died.

The pretended diſcoveries of this extraordinary character are contained in a book written by him, intitled, "La Chiave del Gabinetto," a duodecimo volume, printed in 1681; which has ſince ſerved as the foundation of the celebrated romance called the Count de Gabalis.—Diction. Hiſtorique de l'Abbé l'Advocat. T.

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hoods which he had uttered in the course of his examination at the Bastille, and in the many declarations which he had made respecting his birth, his rank, and his travels; and he assured us that vanity was the sole motive that induced him to have recourse to these impostures.

It must here be observed, that, in looking over his papers, a small book was discovered, written entirely with his own hand, containing an abridgment of his life founded upon this system of imposture, and this he confessed was composed with an intention of serving as materials for a larger history, which he intended to conduct on the same plan. Even in the course of his interrogatories, he did not fail of being still faithful to his character, and true to his attachment to whatever was *marvellous*. When pressed for evidence and proofs of his assertions, finding it difficult to uphold the story which he had fabricated in France, he endeavoured to impose upon his judges by means of a new imposture; for he actually pretended to us to be sprung from Charles Martel, the stock from which the sovereigns of the Carlovingian race are descended. It is rather surprising that he should not mention any thing of this while in France, as this invention might

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have been of more advantage to him in that than in any other country; however, when the commissioners of the Roman pontiff desired him to make out his genealogy, and adduce proofs of his august birth, this gross deception became instantly apparent.

In fine, neither the notoriety of his impostures, the share which he had in the intrigue of the diamond necklace, nor the proofs brought forward by his adversaries, prevented one of the principal tribunals of France from declaring him innocent. Liberated from prison, his deliverance was announced by his disciples with marks of the most extraordinary joy. Festivals, balls, illuminations, succeeded this happy event: but their triumph was of short duration; for on the day after he received an order from the King, by which he was commanded to leave Paris in twenty-four hours, and the kingdom in three weeks. In consequence of this disastrous event he retired to the village of Passy, which is about a league distant from Paris. In that place the fanaticism of his followers was conspicuously displayed; for he was there visited by several persons of distinction, and by a prodigious multitude of his partisans, who testified the most profound veneration for him. Among these were certain ladies of gallantry,

and particularly a native of St. Domingo, who being extremely ugly, presented him with a sum of money in return for a composition that was to make her as young and as beautiful as Hebe.

Having repaired to London, he resolved to keep his word with his disciples, to whom he had promised that he should publish a memorial against the ministers and the court of France. He accordingly commenced his career by complaining to the king against two of his officers, one of whom was the commissary Chenon, and the other the Marquis de Launay *, governor of the Bastille, accusing them of having embezzled a large sum of money, and several valuable effects, during his imprisonment †.

The

* This nobleman, who ought, on account of his cruelty and rapacity, to have been sentenced to death by the ordinary process of a court of justice, has since experienced a fate which he so justly deserved, by means of the *irregular* justice of the populace, who cut off his head for firing on the citizens. T.

† The following is the inventory of the property which Cagliostro pretends to have left in his bureau on his being carried to the Bastille, and which we here lay before our readers :

"1. In the upper part fifteen rouleaus, containing fifty double louis d'ors each; the whole being sealed by the Count's arms.

"2. A

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The numerous memoirs published in the course of this affair tend to prove the falsehood of Cagliostro's accusation; untruths heaped upon untruths fill all his charges. He offered to adduce his wife's oath in proof of his assertions; and with the very same breath he disavowed her signature, asserting that she had never learned to write; and alleging, in confirmation of this, that the Roman ladies were never instructed in this part of education, for fear lest they should thus be induced to engage in an amorous correspondence.

This affair was at length carried before the council, where the calumny of the accuser was fully proved. Impressed with the desire of preventing similar accusations, the most particular care was taken, on the first moment of his imprisonment at Rome, to make him draw up an exact and faithful inventory of all the articles which he had left in his apartments, or had about his person at the moment when he was

"2. A money bag containing one thousand two hundred and thirty-three Roman and Venetian sequins.

"3. Twenty-four Spanish double doubloons, sealed with his seal.

"4. Two port-folios, one of which contained forty-seven bills, belonging to the Caisse d'Escompte, of one thousand livres each." T.

was arrested. This inventory was produced before the commissioners who examined him, and was found exactly to correspond with the list of his effects, which were carefully deposited in proper hands.

In the mean time Cagliostro's hatred seemed to increase daily against the court of France. He drew up the plan of a seditious letter, addressed to the French nation, exciting them to rebel against the royal authority, and the system of government then practised. This political tract was sent to one of his pupils at Paris, who having decked it out in all the beauties of language, and the embellishments of style, reconveyed it to him in London; where, upon examination, it was found to contain so many expressions calculated to seduce the multitude, and produce a revolt, that a printer, to whom he applied, at first refused the use of his press. The Count, however, determined to publish it; and this very letter, having been afterwards translated into several of the modern languages, made a great noise in most of the kingdoms of Europe. His literary correspondent having soon after joined him in London, he exhorted him to demonstrate the necessity of depressing the royal authority in France, and asserted that it became him, and the rest of his disciples, to

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avenge the injuries which he had experienced, in the same manner as the Knights Templars had revenged the death of their grand master.

It may be here necessary to observe, that in his Letter to the French Nation, written in London on the 20th of June 1786, he seems clearly to predict the approaching revolution in France; for he prophesies that "the Bastille shall be destroyed, and become a public walk;" he announces, that "a prince shall reign in France, who will abolish *lettres de cachet*, convoke the states-general, and re-establish the true religion." It is also certain, that, previous to his detention at Rome, he drew up and transmitted a petition to the states-general; in which he solicits his return to Paris; and affirms, among other things, that "he had by his labours contributed not a little to the liberties of France."

It was during his third visit to England, that the memorable dispute occurred between him and one of the English news-writers*, and

* It was with M. de Morande, then editor of the *Courier de l'Europe*, and now publisher of *L'Argus Patriote*, that Cagliostro carried on a paper war, which seems at length to have occasioned his departure from the metropolis of England. T.

which

which was occasioned by the following circumstance.

Among the number of ridiculous medico-chemical stories which he propagated, that concerning pork was not the least extraordinary. He once affirmed, in the midst of a most respectable company, that the inhabitants of Medina, on purpose to deliver themselves from the lions, tigers, and other wild beasts with which that country was infested, were accustomed to fatten hogs by means of arsenic, and then to drive them into the forests, where they were devoured by these ferocious animals, who were instantly poisoned by this species of food. The politician * immediately published this story, and made his own comments upon it. Cagliostro was so enraged at this circumstance, that he sent him a new kind of challenge; for he gave him an invitation, on the 3d of September 1786, to partake of a meal on the 9th of November following, which was to consist of a sucking pig, fattened after the manner made use of at Medina; and he offered to bet five thousand guineas that his antagonist should not survive the entertainment.

This invitation was however declined by his

* M. de Morande.

wary

wary adverſary, who took ſuch effectual means to expoſe the character of the Count, that he was ſurrounded by a crowd of dupes and creditors, and at length obliged to fly from London, leſt he ſhould be once more immured in a gaol.

Caglioſtro accordingly left his wife behind him; and croſſing the Engliſh Channel, travelled through France. Having arrived in Switzerland, he took up his abode in the city of Baſil. In the mean time Lorenza being haraſſed and tormented by the ſuggeſtions of her conſcience, which reproached her with the many ſins ſhe had committed, communicated the irreligious life and criminal actions of her huſband to ſeveral perſons. The moment that he underſtood this, he immediately ſent for her *; and obliged her to make a declaration before a magiſtrate at Bienne, by which ſhe diſavowed her former confeſſion, and ſolemnly depoſed that her huſband had always been an honeſt man, and a very good catholic.

After ſtaying ſeveral months at Bienne, he viſited Aix in Savoy, on purpoſe that his wife

* Madame Caglioſtro is ſaid to have ſet out for Switzerland in company with Mr. nd Mrs. De L———. T.

might

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might use the baths of that place; and from thence he repaired to Turin.

Scarce had he set his foot in that city, when it was intimated to him, by an order from the king, that he must depart immediately. He then stopped for some time at Roveredo; but he did not experience a better fate there; for the late Emperor Joseph II. in a short time prohibited him from exercising the profession of physic, to which he had now entirely devoted himself. It being then necessary that he should quit this city also, he retired to Trent: and soon after a little book was published, intitled, "Liber Memorialis de Caleostro dum esset Roboretti;" in which an ample detail was given of the cheats, rogueries, and impostures practised by him during his residence there. This work would merit perusal, were it not that the author had imitated the style and expressions of the inspired writers: a circumstance which occasioned this production to be termed by many readers, "the Evangelists of the Count de Cagliostro." It is necessary for those who may have read it to know, that this very Cagliostro, in the course of his answers before the Inquisition, has been forced to acknowledge the truth of the assertions contained in this cele-

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brated publication, and to which he could only object the satirical and biting expressions with which it abounded.

The Count had hopes of extraordinary success at Trent, by means of his masonry. He attempted to make proselytes, but in vain—thanks to the watchful care of the Prince Bishop, to whose court he procured access by means of his boasted discoveries in physic and chemistry. It became at length necessary that he should look to his interests, and find out another country, where he might be more likely to augment his revenues, which had no other source except his impostures. At that period he was so distressed for money, that he was obliged to pawn a diamond of considerable value.

But in what country could he find a retreat? There was now no person but who, either by personal knowledge, or by the relation of others, was acquainted with him, and well knew how to appreciate his worth. From Palermo, France, Sardinia he had already been banished by the express orders of the sovereign; and in other kingdoms the memory of his impostures was still fresh on the minds of the inhabitants.

Those who had been duped and cheated by him (and they were many in number, and scattered

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tered over all parts of the world) would have instantly torn him to pieces had they got him into their hands.

Perhaps he designed to return into Germany; but at that very moment the Prince Bishop of Trent received a letter, in which he was given to understand, that the Emperor was very sorry that he had admitted such a notorious character into his states: this circumstance, which was made known to Cagliostro, was sufficient to prevent him from revisiting any of the Imperial dominions. What country then could he transport himself to? In this dilemma, his thoughts were naturally turned towards Rome: there he was not afraid of being punished for his former crimes; as he hoped that, after so many years, they might be forgotten: besides, the metamorphosis of Joseph Balsamo into Count Cagliostro, would contribute not a little to the oblivion of his misdeeds. Notwithstanding this, he still dreaded lest he should experience, in the vigilant solicitude of the virtuous and amiable prince* who now governs us, sufficient cause for terror and dismay.

* Pope Pius VI. whose name is terrific no where but within the narrow and restricted territory which the policy of the European princes still permits him to enjoy. T.

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In the midſt of this perplexity, his wife, who ardently deſired to return into the boſom of her family and her country; did all in her power to influence her huſband to reviſit her native city. She was ſtill more incited to this, by the deſire of abandoning a kind of life, of which the light of religion, which was not yet totally extinct in her, made her frequently perceive all the horrors, and inſpired her with the well-founded dread of meeting an untimely end.

During the number of years that ſhe had been married, ſhe had always lived in the moſt deplorable ſituation; being forced either to commit guilt, or expoſe herſelf to the moſt cruel outrages from her huſband, when ſhe ſhewed any averſion to a compliance with his criminal inſinuations.

Lorenza accordingly boaſted of the advantages which would aſſuredly accrue to him by his return to Rome; and ſhe was particularly anxious to inculcate this idea into the minds of ſome of the principal courtiers of the Prince Biſhop, who lived in a cloſe intimacy with Caglioſtro. Their opinions at length determined him, and he became anxious to receive recommendations to ſome people of diſtinction. To procure the patronage of the Biſhop, he had recourſe to bigotry itſelf; he feigned to repent

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of his masonry, went and threw himself at the feet of a confessor, and affected to exhibit the most ardent desire to re-enter the bosom of the church, and to reconcile himself to the court of Rome. The good priest, readily believing all that he had uttered, intimates the repentance of Cagliostro to the prince, and even engages his highness to give him those recommendations which he desired.

Scarce, however, had he returned from confession, but he exclaimed, in presence of his wife, "How finely I have gulled this holy father!"

She has actually sworn to the truth of this circumstance; and the papers which have been found upon him, as well as his uniform course of life, evidently demonstrate that she deposed to nothing more than the truth. He not only preserved in his heart an attachment for masonry; but, during that very period, he still continued to write to his disciples upon the affairs, and in the style and manner, of a free mason; nay, he even continued to practise that art, as we shall see afterwards.

Having arrived at Rome, in company with his wife, at the end of the month of May, in the year 1789, he remained for some time in a furnished lodging, in the *Strada d'Espagna*, and afterwards

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afterwards took a houſe ſituate near the palace of *Farnèſe*. At this period he lived with extraordinary circumſpection; but infidelity and impoſture had become ſo intimately interwoven with his character, that he found it impoſſible to reſiſt the temptations which they continually held forth. We ſhall ſpeak elſewhere of the different myſteries of maſonry which he practiſed at Rome: we ſhall only obſerve here, that he often recapitulated the circumſtances attendant on his pretended origin, his travels, his ſcientific acquirements; and that he even attempted ſome cures, which however were not attended with ſucceſs.

Having undertaken to give medical relief to a foreign lady afflicted with ſome wounds in her legs, he preſented her with a plaſter which had nearly produced a gangrene: he preſcribed ſome chemical preparations to a woman of rank, on purpoſe to produce fecundity; but ſhe is ſtill barren: a perſon labouring under an indigeſtion applied to him for relief; but the pills which he ſent had ſo little efficacy, that he is afflicted at this very day with the ſame diſorder.

So bad was his private life, that he carried on a criminal intercourſe with a lady who had

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conceived a reciprocal attachment to him: they exchanged rings together, and even plighted their *troth*, as is cuſtomary during the nuptial ceremony. Beſides this, he often attempted to ſeduce a young woman who waited upon his wife; but from her virtue he always experienced the mortification of a refuſal.

As theſe intrigues did not fill his purſe, Caglioſtro ſoon found himſelf in the moſt deplorable diſtreſs for want of money; and was accordingly obliged to pawn his jewels, to raiſe the ſums neceſſary for his expences.

He perceived that, in this city, many were eager to ſtudy his character; that few were diſpoſed to believe his impoſtures; and that no perſon was deſirous of ſupplying his wants.

The recollection of his ſins, and more eſpecially thoſe which he had committed againſt our holy religion, like a *gnawing worm*, preyed upon his conſcience without ceaſing. All theſe circumſtances ſtrongly operated on his mind, and at length made him determine to change his aſylum.

He thought that the ſituation of affairs in France was ſuch as to give him hopes of a retreat in that country. He accordingly ſent a petition to the ſtates general, requeſting permiſſion

miſſion to return to that kingdom; and he accompanied this requeſt with a number of documents, certificates, &c.

In the mean time he received intimation of the proſecution intended to be commenced againſt him; a ſhort time after, the ſame perſon who acted the diſhonourable part of being a ſpy to a criminal like him, gave him freſh intimations of his danger.

Notwithſtanding theſe warnings, Cagliostro never dreamed of flying; nay, he did not even deſtroy thoſe numerous papers which have ſince ſerved as vouchers of his crimes, and have furniſhed the moſt ample proofs of his complicated guilt.

At length he was arreſted during the evening of the 27th of December 1789; and, after an exact inventory of his moveables, they were ſealed up; after which Caglioſtro was conducted to the caſtle of St. Angelo.

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CHAPTER II.

Abridgment of the History of the Free Masons, with a particular Account of Egyptian Masonry.

HITHERTO we have only treated of the private life of Cagliostro; but, having conducted him through such a scene of iniquities to the castle of St. Angelo, we shall now consider his character as an infidel and a free mason, before we proceed to give an account of his trial and condemnation. In this part of his history, his magical operations exhibit an ample field for speculation; but it is first necessary that we should say something of masonry in general, and of Egyptian masonry in particular.

The free masons consist of an immense number of individuals, who meet together at stated periods; and in certain determinate places, which they term Lodges. The book of their statutes, printed by William Hunter, was published for

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for the first time at London in 1723: by this it appears that in that city and its environs there were then twenty societies, each of which had its master, and sent a deputy every year to a general assembly, held on purpose to nominate a grand master, to whom they were all subject.

The directors of this institution have always been uncommonly anxious to hide the true origin of their sect, and to conceal their regulations beneath a mysterious jargon, so as to prevent their object and their intentions from being discovered. In the book already quoted, it is asserted that their meetings are intended to restore the glory of architecture, and the mechanical art of masonry. On this account they date their history from Adam, whom God, the grand architect of the universe, created after his own image. Moses and Solomon were, according to them, grand masters of the order; and the history of their art is carried down in this manner from age to age, and from nation to nation, particularizing all those great princes who have loved and patronised architecture.

In other works published in defence of this sect, their origin is adduced from a remnant of the Templars who took refuge in Scotland; and who, being often obliged to mingle among the infidels during the crusades, found it con-

venient to recognize each other by means of certain ſigns. Some affirm that Thomas Cranmer, an apoſtate biſhop, and favourite of Anne Bullen, was the founder of this order; others attribute its origin to Oliver Cromwell, whom they call the famous deliverer of the people; and others, to King Arthur *.

Adopting allegorical expreſſions which have a reference to the mechanic arts, they are divided into apprentices, journeymen, and maſters; and they are able to diſcover each other by touching the hand, and by pronouncing certain words ſyllable by ſyllable. Every claſs has its own particular ſigns and tokens, and every lodge its own particular diſtinguiſhing characteriſtics. Their ceremonies abound with many ridiculous and even ſuperſtitious rites; but what is chiefly to be blamed is, the abuſe which they make of every thing ſacred. It is neceſſary to remark three things here: the firſt is, the obligation which every member contracts to maintain a profound and an inviolable ſecrecy;

* The holy father ſeems to be but little acquainted with either the hiſtory or myſteries of free maſonry.

In this paragraph we find a new charge adduced againſt Cranmer, and a new virtue attributed to Oliver Cromwell; for we learn that the one was a free maſon, and the other a patriot! T.

and

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and this he subjects himself to by means of an oath, administered in a solemn manner: the second is, the blind obedience which they promise to all the orders, whatever they may be, which they receive from their grand master: the third is, the strict and intimate union by which they are connected together; this is more rigidly observed than even the ties of consanguinity; and by it they are bound to succour each other in all times, places, and circumstances.

The consequences arising from these combinations may be easily guessed. Many persons who have carefully examined and scrutinized the lives of the free masons, declare that they have found them all, and particularly their leaders, to be men of bad character, ignorant, and equally destitute of morality and religion. But, laying conjecture aside, we shall have recourse to facts only. It results from many spontaneous declarations, from the depositions of witnesses, and other papers preserved in our archives, that while, among those assembled under pretence of occupying themselves about the business of the society, some openly profess the most daring contempt for religion, and the most avowed and abominable libertinism, others attempt to over-

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overturn the yoke of ſubordination, and deſtroy the principles of monarchy.

Perhaps this object is the deſign of moſt of them; but this, which is the grand ſecret, is not communicated to all the members, nor to all the lodges. One need not be aſtoniſhed that, although the democratic party forms the majority, ſome few ſhould be attached to the ſacred rights of kings. Theſe undoubtedly have not been admitted into the ſecret; either becauſe their inclinations may have rendered them inimical to the object of the inſtitution, or becauſe their want of abilities may have rendered them incapable of co-operating in the conſpiracy.

It is impoſſible to give too much praiſe to the vigilance and the zeal of thoſe popes who have condemned and proſcribed this ſociety. Clement XII. of glorious memory, on the 26th of April 1738, publiſhed his conſtitution which begins with theſe words—"In eminenti." There he thunders againſt this ſect; and launches the terrors of excommunication againſt the individuals who compoſe it, from which they cannot be relieved but by his Holineſs himſelf, except *on their death-bed.* Not content with menacing them with ſpiritual puniſhment, he ſubjects them alſo to corporal caſtigation; and enjoins all

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all the ordinaries, superior ecclesiastics, and inquisitors, to watch in a special manner over those sectarists, and to punish them as persons *strongly suspected of heresy*. This sage pontiff perceived the horrible evils which must necessarily result from this monstrous assemblage of persons of all sects and denominations of religion. But there were also other considerations which determined his conduct. He calculated the consequences of the oath of secrecy which they had subscribed; and thought, like Cicilius Natalis quoted by Minutius Felix, "that crimes dread the day-light, and that virtue is never afraid of the public eye." He reflected that in every country, and in every government, the laws both canonical and civil have equally prohibited conventicles, and secret associations, on account of their pernicious tendency with respect to the public tranquillity, and the safety of the state. He weighed and approved the reasons of those virtuous and prudent persons who have always considered the members of those societies as base and corrupt citizens. In fine, he had before his eyes the example of other monarchs, who had employed their utmost endeavours in their respective kingdoms to destroy such dangerous associations.

Clement XII. wishing also to confer a great

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benefit on the whole universe, and more especially upon his own subjects, published an edict, dated January 14, 1739, in which he forbids, *under pain of death, and without any hope of pardon*, all persons from assisting or being present at the lodges of the free masons, which he terms "pernicious associations, suspected of heresy and sedition *." He also condemned to the same punishment all those *who engaged or solicited any one to enter into the societies, or who engaged or solicited any one to give aid, counsel, or assistance of any kind*, to their members. In fine, he imposed it as an obligation on good Christians to reveal and discover all such: and the transgressors of this edict are menaced with corporal punishment, and pecuniary fines, at the discretion of the judges.

* Is it possible that any man can prostitute his pen by an eulogium on this cruel edict of Clement XII.? Can even an inquisitor, forgetting the disproportion of the *supposed* crime to the punishment, praise this barbarous law, in the same century in which a Montesquieu and a Beccaria lived? But my wonder ought to cease; as I am now writing in an age and country in which a man equally renowned in the cause of philosophy and of liberty has had his property destroyed, and his house reduced to ashes, on account of his religious opinions; while the Goths and Vandals who made this new attack upon Science, have been insidiously praised, and obliquely applauded! T.

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The immortal Benedict XIV. was animated with the ſame zeal. At the return of the jubilee in the year 1750, he began to perceive how many evils and diſorders had ariſen from this ſect, and how much its members were increaſed. He was fully convinced of theſe truths by the free and ſincere confeſſion of many ſtrangers who had repaired to Rome to procure indulgences, and who had recourſe to the Pope to relieve them from the excommunication which his predeceſſor had launched in his bull.

Benedict XIV. confirmed this bull; and republiſhed and extended it in his conſtitution, dated May 10, 1751, which commences with theſe words—"Providas Romanorum Pontificum."

Many ſecular princes have ſince followed his example. We ſhall not here ſpeak of the ſevere prohibitions publiſhed at Manheim, in 1737, by his highneſs the Elector Palatine; at Vienna, in 1743; in Spain and Naples, in 1751; at Milan, in 1757; at Monaco, in 1784 and 1785; and at other periods, in Savoy, Genoa, Venice, Raguſa, &c. &c. We ſhall confine ourſelves entirely to countries which do not enjoy the bleſſings of the catholic religion; and we may inſtance even Turkey itſelf.

We learn from an authentic record depoſited

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in the *holy office*, that in 1748 the Ottoman Porte received intimation that a Frenchman had opened a lodge of free masons in the house of an English *dragoman* *, to which many Turks had been invited. Orders were instantly issued to the CAPITAN PACHA to surprise the persons assembled there, to imprison them, and to set fire to the house. The free masons were informed of these circumstances; and from that moment forbore to meet any more, or even to speak on the subject.

Nevertheless it was intimated to the master of the house, that in case of a second offence his habitation would be reduced to ashes; and the foreign ministers received a formal notice that they must confine themselves entirely to the catholic religion, and be cautious of introducing any new sect, which might mislead the simple and the unwary.

The Frenchman escaped from the vengeance of the sublime Porte, by embarking on board of a vessel, and leaving the capital of the mussulmen.

What we have already urged may appear sufficient to pull off the mask with which this society wishes to cover itself, and to guard all

* An interpreter belonging to an ambassador. T.

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men againſt this dangerous and contagious heresy. If any perſcn ſhould yet remain in uncertainty, he has only to hear what Caglioſtro confeſſed before the tribunal of the Inquiſition, and then to determine for himſelf. His teſtimony muſt be acknowledged to have great weight; for it cannot be denied but that he had an intimate knowledge of every thing that concerned this myſtery, having lived for a number of years in the ſtricteſt union with the free maſons, who regarded him as a being poſſeſſed of a ſupernatural knowledge in that ſcience.

According to him, it is divided into ſeveral ſects; but there are two which are reckoned the principal, and are moſt eſteemed. The firſt, which is the moſt ſtrict, is that to which the *adepts* belong. The members of it profeſs the moſt irreligious ſentiments, and employ magic in their operations; but their principal object is the deſtruction of the catholic religion, and of monarchy.

The members of the other pretend to be occupied about the diſcovery of ſecrets in the hermetic art, and more eſpecially the philoſopher's ſtone; but their abject ſubmiſſion to the grand maſter, and their oath of ſecrecy, plainly indicate

indicate that they are enemies to public tranquillity.

Cagliostro avowed that he was associated in London with the second of these sects; that his wife also was made a member, and actually received a diploma, which cost five guineas. They presented the lady with a ribbon of the order, on which the words UNION, SILENCE, and VIRTUE were embroidered; and desired her to sleep on the following night with this ribbon attached to her thigh.

Before the admission of a male candidate, undoubted proofs of his courage are required; among a number to which Cagliostro was obliged to submit, we shall recount the following: He was first hoisted up to the ceiling of the room, by a cord fixed to a pulley; and after experiencing a considerable degree of pain, had his hand scorched by means of a candle. His eyes were then covered with a bandage; and he received an empty pistol, with orders to charge it. He accordingly obeys, and introduces the powder and the ball; but when he was desired to discharge the contents against his head, he, as may be easily conjectured, testified the utmost repugnance. The pistol was then taken from him with scorn; and, after

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after a variety of solemnities, again presented. The awfulness of the ceremony had now such an effect on his mind, that, regardless of self-preservation, he seizes the instrument of death, draws the trigger, and experiences a smart stroke on his scull, which he at first imagined to proceed from the ball, but which however did not leave the least mark behind. Having since assisted at the initiation of many candidates, he discovered that on these occasions the pistol was always changed; and that one of the assistants stood by to superintend the operation, and give the mason elect a blow upon the head, so as to make him imagine he had been wounded.

Having thus escaped from the terrors of an imaginary annihilation, an oath was administered in great form, of which the following is an exact copy:

"I, Joseph Cagliostro, in presence of the "great Architect of the Universe, and "of the present company now assembled, "hereby promise to obey all orders which I "shall receive from the Grand Master, or "others my superiors; and I engage, under "the penalty of submitting to such punish-"ment as shall be inflicted upon me, scru-"pulously to obey them in all things: and

"I alſo promiſe never to diſcover the ſecrets "which may be communicated to me, either "by words, writing, geſtures, or any other "manner whatever."

Being now initiated in the myſteries of maſonry, he took care, during his reſidence in London, to frequent all the different lodges. A little time before his departure from that capital, he happened to purchaſe ſome manuſcripts from a bookſeller, which appeared to have belonged to a certain perſon of the name of George Coſton, of whom however he had no knowledge whatever. On peruſing theſe, he found that they treated of Egyptian maſonry, but that magic and ſuperſtition were engrafted on it. Being captivated with a variety of paſſages in this work, he reſolved to erect a new lodge on its baſis; but at the ſame time, if we are to believe him, he determined to avoid every thing that tended to impiety. He accordingly founded that very ſyſtem which has tended ſo much to his aſtoniſhing celebrity, and which has been ſince propagated with ſuch uncommon induſtry in all parts of the world.

We have already obſerved, that his ſole inducement was, the proſpect of the rich contributions which he expected to receive from

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his followers. As he had no regard to religion, and no settled belief in matters of faith, these considerations were not likely to deter him; more especially as his ambition was inflamed with the idea of making his, by the charms of novelty and the attractions of splendour, not only the predominant, but the most wealthy and respected establishment of free masons!

To enable the reader to comprehend how he was able, for so many years and in so many different countries, to propagate his tenets, and procure disciples, it may be necessary to enter into some details concerning Egyptian masonry. We shall extract our facts and observations from a book composed by himself, and now in our possession, by which he avows he was always directed in the exercise of his functions, and from which those regulations and instructions were copied wherewith he enriched many mother lodges. In this treatise, which is written in French, he promises to conduct his disciples to perfection by means of *physical and moral regeneration*; to confer perpetual youth and beauty on them; and restore them to that state of innocence, which they were deprived of by means of *original sin*. He asserts that Egyptian masonry was first propagated

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by Enoch and Elias; but that it has, ſince their time, loſt much of its purity and ſplendour. Common maſonry, according to him, has degenerated into mere *buffoonery*, and women have of late been entirely excluded from its myſteries; but the time was now arrived when the *Grand Cophte* was about to reſtore the glory of maſonry, and allow its benefits to be participated by both ſexes.

The ſtatutes of the order then follow in rotation; the diviſion of the members into three diſtinct claſſes; the various ſigns by which they might diſcover each other; the officers who are to preſide over and regulate the ſociety; the ſtated times when the members are to aſſemble; the erection of a tribunal for deciding all differences that may ariſe between the ſeveral lodges, or the particular members of each; and the various ceremonies which ought to take place at the admiſſion of the candidates. In every part of this book the pious reader is diſguſted with the ſacrilege, the profanation, the ſuperſtition, and the idolatry with which it abounds—the invocations in the name of God; the proſtrations; the adorations paid to the grand maſter; the fumigations; the incenſe; the exorciſms; the emblems of the holy Trinity, of the moon,

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of the ſun, of the compaſs, of the ſquare; and a thouſand other ſcandalous particulars, with which the world is at preſent well acquainted.

The Grand Cophte, or chief of the lodge, is compared to God the Father; he is invoked upon every occaſion; he regulates all the actions of the members, and all the ceremonies of the lodge; and he is even ſuppoſed to have communications with angels and with the Divinity. In the exerciſe of many of their rites, they are deſired to repeat the "Veni Creator Spiritus;" and the "Te Deum Laudamus;" nay, to ſuch an exceſs of impiety are they enjoined, that in reciting the Pſalm "Memento, Domine, David, et omnis manſuetudinis ejus," the name of the grand maſter is always to be ſubſtituted inſtead of the king of Iſrael.

People of all religions are admitted into the ſociety of Egyptian maſonry; the Jew, the Calviniſt, the Lutheran can be received into it, as well as the Catholic, provided they believe in the exiſtence of a God, and the immortality of the ſoul, and have been previouſly allowed to participate in the myſteries of the common maſonry. When men are admitted, they receive a pair of garters from the Grand Cophte, as is uſual in all lodges, for their miſtreſſes; and when women are received into the ſociety, they

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are presented by the grand mistress with a cockade, which they are desired to give to that man to whom they are most attached. We shall here recount the ceremony made use of on admitting a female. The candidate having presented herself, the grand mistress (Madame Cagliostro generally presided in that capacity) *breathes* upon the face of the candidate from the forehead to the chin, and then says; "I breathe upon you on purpose to inspire you with the virtues which we possess, so that they may take root and flourish in your heart; I thus fortify your soul; I thus confirm you in the faith of your brethren and sisters, according to the engagements which you have contracted with them. We now admit you as a daughter of the Egyptian lodge. We order that you be acknowledged in that capacity by all the brothers and sisters of the Egyptian lodges, and that you enjoy with them the same prerogatives as with ourselves."

The grand master thus addresses the male candidates: "In virtue of the power which I have received from the Grand Cophte, the founder of our order, and by the particular grace of God, I hereby confer upon you the honour of being admitted into our lodge, in the names of *Helios, Mené, Tetraganimaton.*"

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In a book ſaid to be printed at Paris in 1789, it is aſſerted that theſe laſt words were ſuggeſted to Caglioſtro, as ſacred and cabaliſtical expreſſions, by a *pretended* conjurer, who ſaid that he was aſſiſted by a ſpirit, and that this ſpirit was no other than the ſoul of a cabaliſtical Jew, who by means of the *magical art* had murdered his own father, before the coming of Jeſus Chriſt.

Common maſons have been accuſtomed to regard St. John as their patron, and to celebrate the feſtival of that ſaint. Caglioſtro alſo adopted him as his protector; and it is not a little remarkable, that he was impriſoned at Rome on the very name day of his patron! The reaſon for his veneration to this great prophet was, if we are to believe himſelf, the great ſimilarity and connection between the Apocalypſe and the rites of his inſtitution.

We muſt here obſerve, that when any of his diſciples were admitted into the higheſt claſs, the following execrable ceremony took place. A young boy or girl, in the ſtate of virgin innocence and purity, was procured, who was called the *pupil*, and to whom power was given over the ſeven ſpirits that ſurround the throne of the divinity, and preſide over the ſeven planets: their names, according to Cag-

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lioſtro's book, are Anaël, Michael, Raphaël, Gabriel, Uriel, Zobiachel, and Anachiel *. The pupil is then made uſe of as an intermediate agent between the ſpiritual and phyſical world; and, being clothed in a long white robe, adorned with a red ribbon, and blue ſilk feſtoons, he is ſhut up in a little cloſet. From that place he gives reſponſes to the grand maſter, and tells whether the ſpirits and Moſes have agreed to receive the candidate into the higheſt claſs of Egyptian maſons.

It is not a little remarkable, that, in every part of his ſyſtem of maſonry, Caglioſtro has exhibited the moſt profound veneration and reſpect for the patriarch Moſes; and yet that, on his examination, he affirmed before his judges, he had always cheriſhed the moſt inveterate antipathy againſt him. He attributed this hatred to an opinion which he had early imbibed, that Moſes had committed the groſſeſt injuſtice in encouraging the Iſraelites to carry away with them the ornaments of the Egyptians; and, notwithſtanding our utmoſt endeavours to convince him of this damnable

* Since Herſchel has diſcovered an eighth planet, the Egyptian maſons will, no doubt, elect another ſpirit to govern it. T.

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error, he has always remained obstinate in his heterodoxy. His wife affirms, that his hatred to this great lawgiver proceeded from his constant refusal to encourage him in his masonry. He loved the Jews however exceedingly, and was used to affirm that they were the best nation in the world.

In his instructions to obtain the *moral and physical regeneration* which he had promised to his disciples, he is exceedingly careful to give a minute description of the operations to which they are to submit. Those who are desirous of experiencing the moral regeneration, are to retire for forty days from the world, and to distribute their time into certain proportions. Six hours are to be employed in reflection, three in prayer to the Divinity, nine in the holy operations of Egyptian masonry; and the remaining period is to be dedicated to repose. At the end of thirty-three days a visible communication is to take place between the patient and the seven primitive spirits; and on the morning of the fortieth day his soul will be inspired with divine knowledge, and his body be as pure as that of a new-born innocent.

To procure a physical regeneration, the patient is to retire to the country in the month of May, and during forty days is to live accord-

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ing to the most strict and austere rules, eating very little, and then only laxative and sanative herbs; and making use of no other drink than distilled water, or rain that had fallen in the course of that month. On the 17th day, after having let blood, certain white drops are to be taken, six at night, and six in the morning; increasing them two a day in progression. In three days more a small quantity of blood is again to be taken from the arm before sun-rise, and the patient is to retire to bed till the operation is completed. A grain of the *panacea* is then to be taken; this *panacea* is the same out of which God created man when he first made him immortal. When this is swallowed, the candidate loses his speech and his reflection for three entire days; and he is subject to frequent convulsions, struggles, and perspirations.

Having recovered from this state, in which however he experiences no pain whatever, on the thirty-sixth day he takes the third and last grain of the *panacea*, which causes him to fall into a profound and tranquil sleep: it is then that he loses his hair, his skin, and his teeth. These again are all reproduced in a few hours; and, having become a new man, on the morning of the fortieth day he leaves his house, enjoying a complete rejuvenescence, by which he

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he is enabled to live 5557 years; or to such time as he, of his own accord, may be desirous of joining the world of spirits!

We have thus, by relating the practices of the Egyptian masonry, exhibited the most ample proofs of its gross imposture. The learned and ingenious criticism by which two celebrated theologists have already exposed the whole of this system, precludes us from saying any thing more on the subject. We shall only add, that the whole inculcates the most detestable maxims of impiety, superstition, and sacrilege; it attacks religion both in front and in rear, and endeavours to sap and overturn the most solid grounds and most venerable dogmas of our holy faith.

CHAPTER III.

An Account of the Manner in which Cagliostro contrived to propagate and establish his Egyptian Masonry.

AFTER the preliminary account that we have already given, it will not be difficult to comprehend all the circumstances which occurred,

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occurred, and all the events which took place, in the apostleship of Cagliostro, while he was labouring with the zeal of a missionary to establish his Egyptian masonry.

In regard to this subject, such was his obstinacy, and so rooted his imposture, that, even in his replies to the various interrogatories and questions propounded to him, he continued to avow that in this institution there was something divine and supernatural.

We shall now recapitulate a variety of circumstances recounted by himself in the course of his trial; and we shall reserve to ourselves the liberty of criticising on his delusive and fallacious narrative.

Being admitted, as we have already mentioned, into one of the free masons lodges in London, and having afterwards formed a new system on the writings of George Coston, which he dignified with the name of Egyptian Masonry, he determined to propagate his opinions, and to make converts to his system in every country in Europe.

He accordingly repaired to the Hague, and was invited to assist at one of the Dutch lodges; the members of which were exceedingly strict in the observance of their ceremonial.

He was received by them under what is termed

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termed the *arch of steel*; that is to say, he was desired to pass between two ranks of masons who crossed their swords in the air while he walked under them. He presided over these as grand master; and also exercised the functions of the GRAND VISITOR, whose power is unlimited.

In this lodge he pronounced an eulogium on Egyptian masonry, which had a visible effect on the minds of most of his auditors. He was soon after requested to found a lodge for women, which he accordingly instituted with great ceremony, and received into it many ladies of rank and fortune as members: his wife filled the office of GRAND MISTRESS.

The discourse which he delivered on this solemn occasion, if we may believe himself, was uncommonly elegant and sublime; it lasted for two or three hours, and embraced all the sciences, both sacred and profane. "This was," said he, "the effect of that special favour of God which had always been extended to me, in regard to the exercise of masonry: it was undoubtedly a recompence for my constant desire to propagate and extend the Catholic faith; to avow the existence of a God; to preach up the immortality of the soul; and to destroy the superstitious and magical ceremonies

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nies of common masonry. Some persons were so charmed with my oration, that they insisted on transcribing and preserving it, as a brief but eloquent defence of their faith."

From the Hague he repaired to Venice, where he also leagued himself with the free masons. Having left that city, he determined to visit Prussia; and, in passing through Nuremberg, happened to stop at an inn in that place. Another stranger having stopt also to refresh himself, Cagliostro, by means of certain signs, discovered him to be a mason; and acquired his esteem to such a degree by his marvellous relations, that, on parting, he presented him with a diamond ring.

During his short residence at Berin, he found his arts ineffectual to debauch any of the lodges in that capital, as the vigilance of Frederic the Great rendered all his attempts abortive.

At Leipsic, however, he was more successful, as he acquired a high celebrity and renown there on account of his pretended discoveries in the hermetic art. The free masons in particular treated him with the most distinguished honour and respect; they invited him to a splendid entertainment, at which the plates, the dishes, the bottles, and the wine glasses, were all placed

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placed three and three, in commemoration of the holy Trinity. On this, as on all other similar occasions, he made a speech, in which he enumerated the excellencies and advantages of his Egyptian masonry; combated the impiety and profaneness of that of his entertainers; and prophesied that Scieffort, the grand master, before the expiration of that very month, would experience the vengeance of the Divinity. Notwithstanding this, they not only paid all the expences which he had incurred in that city, but also presented him with a purse of gold on his departure.

At Dantzic he received the same honours, and the same respect: at Koenigsberg also he was loaded with favours. But he confesses that, in both these cities, he perceived that the free masons were inimical to the ruling powers, and plotted their destruction.

Having proceeded to Mittau, among other circumstances which contributed to exalt his reputation, and conciliate the affection of people of distinction, was the completion of his prophecy respecting Scieffort, who killed himself by means of a pistol, before the expiration of the month, as had been predicted by Cagliostro.

The masons of that city, who are exceedingly numerous,

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numerous, and all of them men of rank and distinction, invited him to their lodges, where he presided as grand master. He perceived here, as elsewhere, that their ceremonies were disfigured and disgraced by magic, superstition; the principles of Swedenburg, a Swedish preacher; and those of M. Falc, a Jew rabbi, who are regarded as chiefs by the *illuminated*. He wished to undeceive them, and to initiate them in the rites of his Egyptian masonry: for this purpose he founded a lodge for men and women among them, according to the ceremonial laid down in his book. As grand master, he directed all the rules and regulations of the society; and (as he says) spoke with his usual energy and eloquence, being supported and assisted by the inspiration of God: but, as he found it exceedingly difficult upon this occasion to convince his audience of the truth of his assertions, he determined to give them the most satisfactory proofs of the verity of the maxims which he inculcated; that is to say, of the existence of a Deity, and the immortality of the soul.

"I accordingly," says Cagliostro, "desired that a little child, the son of a person of distinction, might be introduced to the lodge. I placed him on his knees before a table, on which

which a cryſtal vaſe of pure water was placed, and behind the vaſe ſeveral wax tapers were burning. I then put my hand upon his head, and beſought the Divinity to aſſiſt us by means of his omnipotent power. This ceremony being finiſhed, the child was deſired to look into the vaſe; on which he obeyed, and inſtantly exclaimed that he beheld a fine garden. On this I took courage, and deſired that he might pray to God to enable him to ſee the angel Michael. The child then ſaid that he ſaw ſomething white, but could not diſtinguiſh what it was. In a few moments after he began to clap his hands, and ſtrike his feet againſt the floor, crying out, 'I perceive a little child, who looks like an angel;' and inſtantly attempted a deſcription, ſuch as is uſually given of heavenly beings. On this the aſſembly, who had hitherto remained ſilent, burſt forth into loud acclamations; but the father of the child, being deſirous to make another experiment, requeſted that he might know what his daughter, who was then at a country houſe fifteen miles diſtant, was doing. The ſame ceremonies having again taken place, the boy once more turned towards the vaſe, and obſerved that his ſiſter was at that very moment deſcending the ſtair-caſe, to em-

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brace another of her brothers. This circumſtance appeared incredible to the audience, as the brother alluded to was ſuppoſed to be ſeveral hundred miles diſtant. I was not however daunted by this circumſtance, for I deſired them to ſend a perſon inſtantly to the country, on purpoſe to verify the fact: this was accordingly done; and it was proved to the ſatisfaction of all preſent that the young gentleman had at the very moment indicated arrived from a foreign country, and viſited and embraced his ſiſter."

The homage, the attachment, nay, the adoration, which he and Madam Caglioſtro pretend to have received upon this occaſion, beggar all deſcription and belief.

A lady of quality hearing of this ſtory, deſired that one of his pupils might ſee the ſpirit of a brother, to whom, during his life-time, ſhe had been particularly attached: this was accordingly done; and he appeared with ſo happy and contented a countenance, that the ſiſter, being fully aſſured that he was in the full enjoyment of the bleſſings of Paradiſe, became exceedingly generous upon the occaſion, and rewarded Caglioſtro very handſomely for his predictions.

Being now reſolved to leave this city, he held

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held a lodge for the laſt time; during which he appointed his ſucceſſor, nominated the other officers, gave them the neceſſary inſtructions for the exercise of their various functions, and diſmiſſed the aſſembly with a prophecy. In this he aſſerted that one of his female converts would be married to a wealthy gentleman in the courſe of three months; an occurrence which, it ſeems, actually took place.

Overwhelmed, as it were, with the honours, and loaded with the riches preſented him by his diſciples, he now repaired to St. Peterſburgh. The celebrity of his name had already anticipated his arrival, and he was received into all the lodges as a tutelary divinity. Among other uncommon circumſtances, he diſcovered a ſecret intrigue between an uncle and a niece; he propheſied the future misfortunes of a great prince; and foretold to a young lady the melancholy circumſtance of her approaching death. "I uttered all theſe predictions," ſaid he to his judges, "in conſequence of divine inſpiration; but I always pretended that it was by means of my cabaliſtical knowledge that I was enabled to diſcloſe theſe ſecrets."

He was no leſs ſucceſsful at Warſaw, if we are to give credit to his aſſertions, as he

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there received innumerable marks of respect and esteem; and more especially from some of the most illustrious people attached to the court. The birth-day of his lady was celebrated in the most brilliant manner; and all the grandees sent her magnificent presents on the occasion.

Among others, he had formed a strict intimacy with a magnate, whom he endeavoured to convert from the common to the Egyptian masonry, by means of one of his *pupils*, and a *vase filled with spring water*; but, notwithstanding this, the nobleman remained firm in his belief.

Such was his success at Strasburgh, that he resided there for several years; during which time he pretends to have performed wonders in the medical art. His cures were so miraculous, that his house was soon full of *crutches*, which were left there by such lame patients as had recovered the use of their limbs. But his reputation was more powerfully supported and increased by means of his Egyptian masonry. He converted a prodigious number from the common masonry, and even admitted several disciples, who were totally ignorant of the mysteries of that art. Men, women, Catholics, Lutherans, Calvinists, were all indiscri-

minately

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minately and indiſtinctly adopted as members of his new inſtitution. He often held lodges in a houſe in town; and ſometimes in a little country reſidence, delightfully ſituate at a few miles diſtance, which has preſerved to this very day the name of CAGLIOSTRANO.

On theſe occaſions he made a dexterous uſe of his *pupils*; and, beſides the *vaſe*, introduced a folding ſcreen in the form of a temple; within which he placed one of the children who were ſuppoſed to have a divine intercourſe, and intended to make the proper reſponſes to all the queſtions propounded by the grand maſter. Theſe practices were made uſe of to diſcover events paſt, preſent, and to come; and ſometimes to reſolve queſtions but very little ſuited either to the delicacy or modeſty of a female audience.

As on one of theſe occaſions the audience ſuſpected an intercourſe between his *pupils* and him, he deſired them to nominate a child whom he had never before ſeen, and with whom he pretends that he had the moſt complete ſucceſs.

From Straſburgh, where his miſſion was attended with ſuch uncommon advantages, he proceeded to Naples; but he reſiſted all the invitations which were made him to viſit the lodges of that capital.

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At Bourdeaux, however, where he resided for eleven months, he occupied himself entirely about masonry. Having formed a large acquaintance in that city, he initiated many candidates of both sexes in the mysteries of his Egyptian institutions. He adds that, while there, his *pupils* not only went through the usual process, but also had a direct communication with celestial beings, who permitted them even to touch their hands. At Lyons he was received with all the honours of the *vault of steel.* There too, in imitation of the great founder of Christianity, he elected twelve disciples, whom he named his apostles, and empowered them to preach his doctrines to all nations, whether Jews or Gentiles. On that occasion he predicted that one of them would betray him, as Judas had betrayed Jesus; and, in consequence of it, would be reduced to great misery: all of which, as he asserts, actually took place; for the suspected person repaired to a magistrate on the succeeding day, and disclosed the particulars of their meeting: but he was soon overtaken by a variety of afflictions; and, from possessing great wealth, at length died poor, miserable, and wretched.

He now yielded to the zeal of his proselytes, and founded a mother lodge; and, as all his

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his lodges had received appellations of ſome principal virtue, this was called "Wiſdom Triumphant."

As the copy of the patent is at this very moment placed among the archives of the holy office, we ſhall here give the preamble of it.

"GLORY, UNION, WISDOM,

"BENEVOLENCE, PROSPERITY.

"We the Grand Cophte, Founder, and Grand "Maſter of the High Egyptian Maſonry, in "all the eaſtern and weſtern parts of the globe, "make it hereby known to all who ſhall read "this, that, a number of members being de- "ſirous that we, during our ſtay here, ſhould "found a lodge, and having manifeſted the "moſt ſincere and ardent deſire to ſubmit to "our government, and to receive from us the "neceſſary light and authority, to become ac- "quainted with and to propagate our Egyp- "tian maſonry in its primitive form and pu- "rity, we have acceded to their wiſhes; per- "ſuaded that, in giving this mark of our "benevolence, we ſhall enjoy the ſatisfaction "of reflecting that we have laboured for the "glory of the Eternal, and the happineſs of "mankind.

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"Inſtigated by theſe motives, and after "having expoſed and verified our powers, "we hereby found and create the preſent "Egyptian lodge; and we hereby conſtitute it a "mother lodge, throughout the eaſt and weſt, "giving to it the diſtinguiſhed title of WISDOM TRIUMPHANT; and we hereby nominate and appoint the following officers," &c.

Among many copies of this and ſimilar patents, we have one on parchment finely emblazoned with a number of emblems, among which are a ſeptangle, a triangle, a ſquare, a compaſs, a trowel, a hammer, ſeveral deaths heads, cubes, Jacob's ladders, a phœnix, a globe, a perſonification of time, and alſo the following mottos: *Lucem meruere labore*; *Odi profanum vulgus, & arceo*; *Petite & accipietis, quærite & invenietis, pulſate & aperietur vobis*; *In conſtanti labore ſpes*; *Aut vincere aut mori*, &c. &c. &c. All theſe circumſtances prove that there is ſome affinity between the common and the Egyptian maſonry.

Among a variety of other particulars, we muſt not forget a croſs, on the ribbon of which were embroidered the followingletters—L.P.D. the meaning of which either Caglioſtro was unable or unwilling to diſcover: it is however aſſerted by others that theſe are the initials

tials of LILIUM PEDIBUS DESTRUE; an injunction against the happiness of France, which has been but too religiously observed.

At Paris he was also prevailed upon, by the entreaties of his numerous disciples, to found another lodge. He accordingly hired an hotel, and furnished it with a magnificence equal to that of the princes of the blood royal. He presided there, as the founder and grand master; and made use of two *pupils*, a boy and a girl, one of which saw and recounted the visions in the crystal vase, while the other pretended to hold a communication with the seven angels, who ascended and descended behind the screen.

It was upon this occasion that the celebrated MADAME DE LA MOTTE, wishing to know the sex of the child of which an illustrious personage * was then ready to be delivered, waited on Cagliostro, and interrogated one of his *pupils* in his presence. It was accordingly announced to be a boy; a circumstance which was immediately communicated to the mother, and occasioned *as great rejoicings as if the event* had already taken place!

Having taken his passage on board a vessel

* The personage here alluded to is the Queen of France. She is said to have consulted Cagliostro by the intervention of Madame de la Motte, who carried back the precious promise of a dauphin. T.

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at Boulogne-sur Mer, for England, he was accompanied to the water-side by a prodigious concourse of people, who expressed the most ardent wishes for his happiness, and even demanded his benediction. He assures us that he did not refuse this testimony of his regard, but gave it daily to all his adherents who demanded it.

At his arrival in London, he was invited to assist at the principal lodge in that city, and was received with uncommon honour and distinction. In the mean time a number of his disciples arrived daily from Paris and Lyons, who requested him to hold an Egyptian lodge; and being at length prevailed upon to gratify their wishes, he received several persons of rank into the association, and made use of the ministry of four *pupils*, of distinguished birth. On this occasion a singular accident occurred to him, the cause of which he pretends to be entirely ignorant of. Some ladies and gentlemen having petitioned for authority to make use of the *crystal vase*, &c. in the same manner as himself, he granted his permission accordingly; but their labours proved so unfortunate, that they beheld the apparitions of monkeys and devils, instead of angels, as they expected.

Being at length obliged to leave London, as we mentioned before, he remained for two weeks

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weeks at a lodging which he had in the country, and prepared himſelf by a variety of experiments for future ſucceſs.

On his arrival at Baſil in Switzerland, he was preſſed by a great number of the inhabitants to eſtabliſh an Egyptian lodge in his houſe. Being unable to refuſe ſuch a flattering requeſt, he furniſhed one of his apartments in the form of a temple, ſo as nearly to reſemble the inſide of his lodge at Lyons, except that it was neither ſo rich nor ſo magnificent; and this he termed the *mother lodge of the Helvetic States*. He received ſeveral men and women into this ſociety, with the uſual ceremonies and formalities; he employed *pupils* of both ſexes; and having admitted a huſband and wife into a ſuperior claſs, he empowered them to perform the various myſteries, with the ſame ſucceſs as himſelf. To give a regular and conſiſtent form to the eſtabliſhment, he appointed five grand officers, and preſented them with a patent; different however in its import from that which he had formerly given to the lodge at Lyons, not having any emblems engraven on it, or any other motto than the word God placed at the top.

Beſides this, he left many traces of his reſidence in that city behind him; and among others

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others a Chinese pavilion, which he built on purpose to experience the effects of his physical and moral regeneration. It remains at this very day; and such is the veneration of the peasants in regard to this pretended prophet, that it is said they pay their homage and adoration to him on passing this temple, which they denominate the mausoleum of Count Cagliostro.

At Bienne, to which he afterwards repaired, he also held several Egyptian lodges, and as usual made use of his *pupils.* At Aix, Turin, Genoa, and Verona, he held repeated conferences with several masons. At Roveredo he pretends that many persons were so charmed with the secrets which he disclosed, and the eloquence with which he enforced his doctrines, that they prevailed upon him to hold a lodge in a country house in the neighbourhood of that city, in which he performed the various functions and ceremonies prescribed by the institutions. The patent on this occasion was dated in the year 5781; by which it appears that, like the masons, he assumed a different æra from that of the christians.

From Roveredo Cagliostro repaired to Trent, and from thence to Rome. Trent does not furnish us with any remarkable events, as he

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was exceedingly afraid of the great piety of the prince biſhop. He however did not entirely forget his attachments; for he cauſed two folding ſcreens to be made for his *pupils*, although they were not made uſe of.

But he never was in ſuch a great perplexity as in Rome. We have already mentioned that on one hand he was intimidated by the vigilance of the government; while he was preſſed on the other by his zeal for maſonry, and by the extreme indigence which he began to experience.

Having learned that there was a lodge eſtabliſhed in that city, he got acquainted with ſeveral of the members, but he conſtantly refuſed to aſſiſt at their aſſemblies. He however partook of a repaſt to which they invited him in the country, during which he pronounced a diſcourſe in honour of Egyptian maſonry. He experienced a particular pleaſure in converſing with them; and they in return evinced the ſtrongeſt deſire to be initiated in his Egyptian rites. He conducted himſelf in ſuch a manner as to enforce this hope; he often read to them that paſſage of his book, in which his ſyſtem is detailed; he explained many of the myſteries, and even permitted one of them to copy ſeveral of the particulars.

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Neverthelefs he forebore to receive them publicly as his difciples, promifing however to admit them on his leaving the papal territories. In the mean time he procured the admiffion of many members into the lodge already eftablifhed: fuch indeed was the refpect they habitually entertained for him, that they at length gave him the appellation of "father," while he in return called them his "children;" in fine, they looked upon him as their chief, and actually paid him all the homage ufually conferred on a grand mafter.

He alfo continued his correfpondence, by means of words and fymbols known to and ufed by the mafons, with the lodges that he had eftablifhed in foreign countries. Among other letters written in that manner, is one addreffed to a Parifian, requefting him to procure a fum of money from a third perfon. He defired this correfpondent to intereft himfelf in the bufinefs, and endeavour by all poffible means to obtain a happy conclufion of it; promifing in return to conftitute him his vicar general, with unbounded powers.

In the mean time, his wants became every day more preffing, and no remittances whatever arrived. At length, neceffity getting the better of his fears, his diftrefs forced him to

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make an offer to ſeveral perſons of inſtructing them in his Egyptian maſonry, and he alſo endeavoured to found a lodge for ladies. His firſt deſign was attended with little or no ſucceſs; and he was diſſuaded from his ſecond, becauſe he was given to underſtand that at Rome either the ladies have very little money, or they are exceedingly unwilling to part from it.

There was one perſon, however, who ſeemed exceedingly deſirous to become one of his diſciples; and Caglioſtro was uncommonly eager to enrol him in the liſt, on account of a ring, the brilliancy of which faſcinated his eyes, and made him ogle it with uncommon deſire. Notwithſtanding his wonderful knowledge of nature, he never diſcovered that the ſtones were cryſtal inſtead of diamonds.

Having introduced this ſuppoſed dupe into his bed-chamber, he informed him that the knowledge which he had acquired in Egypt, enabled him to eſtabliſh a ſyſtem of maſonry, to which no perſon could be admitted without a long and rigorous initiation; but that he, as ſupreme grand maſter, could diſpenſe with the uſual forms. Accordingly he pronounced a diſcourſe, pointing out the ſuperiority and advantages of Egyptian maſonry above all others; and then deſiring him to fall on his

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his knees, and lift his right hand towards his head, in this attitude he obliged him to ſwear never to reveal or diſcover to any perſon what he had either ſeen or heard. He then proceeded to *breathe* on his face, and to perform the uſual ceremonies as on the admiſſion of other candidates; but when he preſented him with a patent, and claimed the promiſed reward, the maſon-elect inſtantly walked away, obſerving, with great calmneſs, that the whole was a contemptible impoſture. Thus Caglioſtro, who had gained immenſe ſums by his rogueries in every other part of Europe, was not able at Rome to procure even a ring ſet with falſe ſtones, by means of all his art and abilities!

Soon after this he began to experience the moſt alarming inquietude ariſing from his dread of being betrayed. He acknowledges that he now determined to throw himſelf at the feet of a prieſt, and acknowledge his faults. Accordingly he confeſſed his crimes in this capital, in the ſame manner as he had formerly done at Trent; and actually declared to two perſons who enjoyed his confidence, that it was on purpoſe to ridicule the holy Inquiſition that he had ſubmitted to that ceremony. He at length crowned his maſonic labours by a circular letter, which he wrote a few days before his

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his detention, to all the Egyptian lodges. Soon after he received intelligence that he had been accufed to the Holy Office; but he had great confidence in the zeal of his difciples, whom he ordered to fet fire to the Caftle of St. Angelo, or even to the Inquifition, in cafe he fhould be detained there.

We have thus given an abridgment of the labours of Cagliostro, in his character of a free mafon: our narrative contains the fubftance of his confeffions on that fubject, which we have here reduced to method; and have endeavoured to avoid tedioufnefs and languor, by detailing only the principal circumftances. It now remains to elucidate the particulars which we have related, by clearing up the difficulties and obfcurities which his hiftory will undoubtedly prefent to the mind of every reader.

Some will afk how it comes about that fuch an artful impoftor as Caglioftro, who, during his trial at Paris, had remained obftinately bent on deception, could be prevailed upon to betray himfelf at Rome? And how a wretch who had been fo fuccefsful by means of his impoftures in every city in Europe, fhould at length be induced to make a full and free confeffion of them? The recollection of a fimple fact will eafily reconcile thefe circumftances. Not-

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withstanding the repeated intelligence that he received of his approaching confinement, he neglected to destroy the book which contained his system of Egyptian masonry, the various ornaments and apparatus belonging to that rite, and all the correspondence which he carried on with the several lodges, of which he was either the founder or an associate. At the moment of his arrest, he beheld every paper that could inform or enlighten his judges in regard to his former life, sealed before his eyes: it was therefore impossible, or at least useless, to deny, or even to palliate, these circumstances; since an irrefragable body of evidence was thus obtained, and full and sufficient proofs could be adduced in a moment to substantiate the crimes of which he was accused.

It ought also to be added, that, from the excessive garrulity of Cagliostro, many things occurred in the course of his trial, that cleared up and elucidated several expressions in his manuscripts, which, without this help, would have remained so many enigmas. On these occasions he often attempted to tergiversate and to recal his expressions; but this was impossible: for his judges had taken the precaution to make him sign his interrogatories page by page; and also to declare, at the bottom of each,

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each, that the declarations therein contained were entirely conformable to the particulars of his confeſſion. Another circumſtance which did not a little contribute to the happy concluſion of his proceſs, was the precaution with which he was ſhut up in the place of his confinement. At the Baſtille, as he himſelf frankly acknowledged, he had found the moſt ample means of prevarication, of eluding the charges adduced againſt him, and of corrupting his guards, and even the miniſters of juſtice, by means of money. But, during his impriſonment here, he has found all his arts and all his reſources fail him for the firſt time. Indeed, on his being arreſted, it was induſtriouſly propagated in this capital, that the perſon to whoſe care he had been entruſted was his friend and protector: but this was diſcovered to be a mere calumny; as the judge who firſt examined him tried by every means in his power to diſcover whether any ſecret communication had taken place; and, after a long and laborious enquiry, he brought in a report, by which it evidently appeared that this accuſation was nothing more than a groundleſs and a malicious ſtory.

But it may ſtill be demanded how it came about that he acknowledged ſo many particu-

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lars relative to his Egyptian maſonry? To this it is to be anſwered, that his firſt attachment to the common and ordinary maſonry; the celebrity, the aſcendancy, the credit, which he had acquired in the lodges appertaining to it; the invention, or at leaſt the reformation, of Egyptian maſonry; the abundance of his diſciples of both ſexes, and the propagation of his doctrines in all parts of the world—were ſo many facts, that, as it was impoſſible to deny, he thought it prudent to acknowledge and confeſs. But in addition to his own evidence, not only his wife, who was his inſeparable companion, has confirmed this circumſtance, but his papers have furniſhed the moſt incontrovertible proofs: and, in addition to theſe, we have been furniſhed with the evidence of a traveller, who arrived in this metropolis during his proceſs; and who aſſures us that he himſelf, during his reſidence at Lyons, ſaw the magnificent temple erected for the exerciſe of the Egyptian rites inſtituted by Caglioſtro, in the middle of which was placed a marble buſt of the founder.

Perhaps the details given us on this ſubject by himſelf may be exaggerated, as by theſe means he hoped to acquire an importance which might be uſeful to him. The number of his diſciples, whom he affirmed amounted to

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many millions, is another circumſtance which it is difficult to believe, and which muſt have undoubtedly been aſſerted on purpoſe to make himſelf appear formidable. The evidence before us proves that the number of his followers was conſiderable; but they fell far ſhort of what he pretended: and it is no leſs certain that they are daily diminiſhing, as they at length begin to perceive and acknowledge the impoſture and deception of their grand maſter. It however is well known that the deſertion of his followers never gave him any concern, as it was their money rather than their attachment that he was ambitious of.

It would be difficult to comprehend the uncommon ſucceſs which he experienced, if it were not recollected that he procured the greater part of his proſelytes in countries where either the remiſſneſs of the government, or the natural depravation of the human heart, had enfeebled the foundations of the catholic faith. It is alſo to be conſidered, that he was not ſo little verſed in intrigue as to neglect the moſt artful means for the ſucceſs of his miſſion. Thus he was moſt anxious to chooſe the ignorant and the rich for his diſciples; and was particularly careful to debauch and corrupt the heart, by ſeconding and aſſiſting the ruling paſ-

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ſions of his converts. Over the minds of ſuch weak people as pretended to be attached to the ſciences, his chemical diſcoveries, and the promiſe of the philoſopher's ſtone, afforded never-failing means of ſucceſs. If any one, deterred by the influence of his paſſions, candidly confeſſed his attachment to the *fair ſex*, he conſtantly replied, that, to become a good mason, or, what was the ſame thing, to become *a perfect man*, it was not neceſſary to be a *capuchin*. " Live as you pleaſe," he uſed to exclaim; " and only believe in me, and in my Egyptian maſonry!" By theſe means, and with ſuch maxims, his ſucceſs could not fail being equally rapid and extenſive.

It may be alſo neceſſary to obſerve, that one of the indiſpenſable conditions annexed to the admiſſion into the Egyptian ſyſtem, was that of having been already elected into one of the lodges of ordinary maſonry. The motive of this is not difficult to be diſcovered; for as his inſtitution was entirely new, and the principal and moſt wonderful circumſtance attendant on it was the phyſical and moral regeneration, it was more eaſy to inveigle the free maſons, whoſe minds were already debauched, than any other claſs of men whatever; and he indeed found that it was not difficult to make theſe believe

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lieve in thofe marvellous tales and prodigious events that exceeded poffibility, and gave the lye to the operations of nature.

The reader will undoubtedly recollect that Caglioftro pretended to have harangued his audience for feveral hours, with an eloquence that at once charmed and convinced them; and with a fublimity that evinced a prodigious attainment in regard to all kinds of knowledge either facred or profane. He alfo pretended to have been fo fuccefsful in his arguments, that, by means of his difcourfes, the wicked were turned afide from their wickednefs, were made to behold the fun of righteoufnefs, and to embrace the catholic religion. His wife, however, who was prefent at a great number of his difcourfes, affirms that they were compofed in a ftyle of the moft wearifome perplexity, and abounded with the moft incoherent ideas. Previous to his afcending the roftrum, he was always careful to prepare himfelf for his labours by means of fome bottles of wine; and he was fo ignorant as to the fubject on which he was about to hold forth, that he generally applied to his wife for the text on which he was to preach to his difciples. If to thefe circumftances are added a Sicilian dialect, mingled with a jargon of French and Italian, we cannot hefitate a fingle moment as to the

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degree of credibility which we are to give to the aſſertions that have been made concerning the wonder-working effects of his eloquence.

He admitted thoſe profeſſing all ſorts of religions to partake of the bleſſings of his divine diſcoveries; provided they believed in the exiſtence of a God, and the immortality of the ſoul, it was equal to him whether they were Catholics, Lutherans, Calviniſts, or Jews. While ſpeaking of ſovereigns, he was always careful to accommodate himſelf to the genius of his audience; ſometimes inſinuating ſubordination, but more frequently independence. He was always accuſtomed to ſpeak in a contemptuous manner of the perſon and authority of the Roman pontiff, and of all hierarchies whatever. In fine, his diſcourſes tended entirely to change catholics into miſcreants, and atheiſts into deiſts.

This painting is not in the leaſt heightened by the colouring which we have given to it. We are in poſſeſſion of the teſtimony of many perſons who have heard him repeatedly diſcourſe on the principles of maſonry; and who aſſure us that he ſpoke without any order or method, and that his converſation and ideas were ſo obſcure, diſguiſed, and diſtorted, that it was exceedingly difficult to comprehend

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his meaning. The judge who interrogated him has often been obliged *to suffer the punishment* of hearing his long replications, it being utterly impoſſible to ſtop the torrent of his verboſity.

Is it poſſible that a man, who from his very infancy, according to his own confeſſion, held the firſt rudiments of ſcience in abhorrence, who from his earlieſt youth, and through the whole courſe of his life, had attached himſelf to no other ſtudy than that of vice, impoſture, and fraud—is it poſſible, I ſay, that ſuch a perſon as this ſhould be capable of the language, the arguments, the irreſiſtible and perſuaſive eloquence which have been attributed to him? What ſhall we ſay to that theological knowledge, which is reported to have formed the baſis of all his diſcourſes, and which has produced ſo many converſions in favour of the catholic religion? Could this man have entered into profound and erudite arguments concerning matters of grace, predeſtination, and free will?

We ſhall here exhibit a few of the queſtions propounded to, and the anſwers made by him. The reader will then be enabled to make his own concluſions.

"Q. Has not your conduct tended to debaſe
"and diſgrace the great work of the redemp-
"tion,

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"tion, and the death of our Lord Jesus "Christ?"

"A. No, never; for in my primitive system, "and in all my operations, I made the most "honourable mention of the serpent with the "apple in his mouth, which I have adopted for "my crest, and which denotes the cause of ori- "ginal sin, and of our subsequent fall. The "redemption of our Lord Jesus Christ, is the "arrow which has pierced the serpent; and this "we ought to keep constantly before our eyes "and in our hearts, for the eyes and the heart "are the looking-glass of the soul; and all men "ought constantly to be on their guard against "the temptations of the Devil: and in conse- "quence believing in all this, and in the re- "demption of our Lord Jesus Christ, and hav- "ing ordered this always to be observed, it is "not possible that I could have done what has "been asserted, as that would be to unsay and "contradict all that I have affirmed."

"Q. What are the chief sins, and the sources of all our crimes?"

"A. I do not know the exact number, and "only recollect a few, such as gluttony, envy, "idleness, luxury, and usury."

"Q. What are the theological virtues?"

"A. I have forgotten; but if you will name "the

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"the firſt of them to me, I ſhall recollect them, "and repeat the remainder."

"Q. What are the cardinal virtues?"

"A. The ſame as the theological."

"Q. What are the counſels that lead to per- "fection?"

"A. The exerciſe of faith, hope, and cha- "rity?"

"Q. What do you mean by faith, hope, and "charity?"

"A. Faith is our compliance with the ordi- "nances of the church; charity is the bond of "perfection; and hope is the belief in eternal "glory."

"Q. What is the ſacrament of confirma- "tion."

"A. It is the confirmation of baptiſm."

"Q. Has man a power and authority to "command the obedience and aſſiſtance of ce- "leſtial ſpirits?"

"A. I believe that man, by the permiſſion "of God, may arrive at that power; becauſe "God before his death had a beatific and "divine viſion; becauſe man is created after "the image and reſemblance of God; and the "angels have not been created in the ſame "manner as man, but after a divine manner."

We ſhall not here ſpeak of his abſenting him-

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himſelf from the holy ſacraments, of his continual violation of the precepts of the church, and of all the circumſtances which conſtitute that enormous maſs of crimes with which his whole life is ſtained and disfigured. It muſt however be acknowledged that an immenſe number of his diſciples to this very day celebrate his eloquence as ſomething beyond the reach of mortality, and actually approaching to our notions of what is divine!—How has this happened? It proceeds ſimply from this, that blindneſs attaches itſelf to blindneſs; and that theſe ignorant people, being unable to comprehend his diſcourſes on account of their obſcurity, have imagined that their leader ſpoke parabolically and enigmatically; and thus they had an ample opportunity of interpreting his ſentiments according to their own wiſhes.

His predictions, no doubt, tended greatly to augment their fanaticiſm. He attributed theſe to the ſpecial aſſiſtance of the Deity himſelf, and to the effects of his immediate inſpiration. His wife, however, has been able to aſſign the cauſe of many of his *miraculous prophecies*; for ſhe accounts for ſome of them by the inſatiable curioſity and diligence which he made uſe of to procure a knowledge of the ſecrets of all families whatever; and attributes others to a

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foresight founded upon facts, from whence an inference might be fairly drawn. For example, if at Mittau he prophesied that a young lady would be soon united to a wealthy husband, he founded this prediction on the knowledge of the regard that a man of fortune secretly entertained for her; and if at another time he foretold the speedy dissolution of another person, this arose merely from the state of the patient's health, whose malady might have easily inspired the same idea in the breast of any medical person whatever.

Let us now say something concerning his wonderful operations by means of his *pupils*. It is certain that Cagliostro himself, as well as others, has often made use of these *pupils* in his Egyptian masonry; and that the boys and girls employed on this occasion have pretended to have seen angels, and to have held an intercourse with the world of spirits. How has this happened?

Cagliostro, according to custom, has boldly and intrepidly assured us that all this originated from the special protection of the Divinity; that the Supreme Being had deigned to grant him the *beatific vision*, on purpose to enable him more effectually to propagate and enforce his Egyptian masonry, to prove the existence of God,

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God, the immortality of the ſoul, to convert the incredulous, and to ſuccour and ſupport the Catholic faith. He alſo added that, on theſe occaſions, he had always an opportunity of ſtrengthening his belief in God, of invoking his beneficence, and of experiencing his bounty.

Let us, on the other hand, hear the depoſitions of his wife. She declared upon oath that many of the *pupils* had been prepared beforehand by her huſband, and had their leſſon given them in regard to every queſtion about which they were to be afterwards interrogated: but that ſome however had been choſen and brought unawares to him; and that, in regard to them, ſhe imagined that he could only operate by the intervention of magic. She alſo added, that he had repeatedly refuſed to communicate the means by which he achieved theſe operations; always obſerving, that ſhe did not poſſeſs ſufficient courage and reſolution for the ſucceſs of the myſtery; and that, when he himſelf began with his *pupils*, he conſtantly ſtruck the ground three times with his right foot, exclaiming, "I do this in conſequence of the power which I derive from the Grand Cophte!" It is to be obſerved, however, that, on theſe occaſions, his labours were entirely directed

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towards the advancement of his intereft; for he generally flattered his audience by making their deceafed relations and friends appear in his *magic vafe*, as enjoying fupreme happinefs; while, on the contrary, thofe who were his enemies were condemned to eternal torments. Sometimes alfo he inftructed his *pupils* to defcribe the good angels, who appeared to them, as poffeffing the features, and bearing an exact refemblance to Madam Cagliostro, fo that his friends might have a greater attachment to her.

The gazette writers of Europe were at great pains to ridicule all this, as the mere trick of a juggler; and as for us, who have fo many inftances of his impofture before our eyes, we cannot withhold our affent to the fame opinion. Among the papers belonging to Cagliostro we have found two relative to this pretended intercourfe with fpirits, which were tranfmitted to him during his imprifonment; and which feem to have been written either with a view of demanding information, or of giving an account of the proceedings of his difciples.

No. I.

"On the 20th day of the 8th month,

"The Grand Mafter being employed in his "operations after the ufual ceremonies, the "pupil, before feeing the angel, faid:

"I find

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"I find myself in a dark room.

"I see a golden sword suspended over my
"head.

"I perceive Louth——g arrive.

"He opens his breast, and shews a wound
"in his heart; he holds out a poniard to
"me.

"G. M. Is he employed in the service of
"the Grand Cophte?

"P. Yes.

"G. M. What else do you see?

"P. I see a star.

"I see two.

"I see seven.

"G. M. Proceed.

"P. Louth——g has retired——the scene
"changes—I see seven angels, &c.

No. II.

Extract from the proceedings of the lodge held on Saturday, the 12th day of the second month of the year 5558.

All the masters, except brother Elias, being present,

The operations were directed by the venerable Saba II.

Operations.

After the usual proceedings, the seven angels, with their cyphers, presented themselves before the pupil.

"P. The

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" P. The Grand Cophte descends and " kisses his hand; he kisses his hand, and has " his cypher on his breast.

" He salutes me with his sword, makes a " circle in the air, pronounces the word *helvim*, " and places the point of his sword upon the " earth.

" G. M. Tell him, in the most respectful " terms, that a particular friend of his, passing " through this place, is exceedingly desirous " of seeing our lodge at his return; and that " we are anxious to know his orders on this " subject.

" P. You may permit him to enter; and, " after some conversation, Alexander is to be- " gin the operations.

" G. M. Are we to be decorated in our " badges?

" P. Yes.

" G. M. Shall I assist as Grand Master?

" P. Yes.

" G. M. Is Alexander to operate as usual " by means of the *vase*, or is he to enter into " the tabernacle?

" P. He is to operate in the usual manner.

" G. M. This lodge is held only in pre- " sence of the masters: shall the mistresses assist " at the next?

 " P. As-

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"P. Aſſuredly.

"G. M. Shall all the maſters appear in
"complete uniform on the feſtival of the 3d
"of May?

"P. Yes, all; except brother Elias, who
"will be abſent.

"G. M. Has he any more orders or inſtruc-
"tions to give us?

"P. No.

"G. M. Do we dare to aſk his bleſſing?

"P. He ſtretches forth his hand, and ſays
"that he gives it to you with all his heart.

"G. M. Are the angels ſtill with you?

"P. Yes.

"G. M. Throw yourſelf on your knees,
"tell them to make their adorations with us,
"and recommend our lodge to their ſpecial
"care.

"The adorations having been made, the
"lodge was inſtantly cloſed."

We ordered Caglioſtro to explain theſe papers to us: but he ſaid that, as to the purport of the firſt, he himſelf remained in profound ignorance; for this man, who pretended to be inſpired, favoured, and protected in a particular manner by God, was obliged to confeſs that, on this, as on many other occaſions, he

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was entirely unacquainted with the meaning of his correſpondent.

As to the ſecond, he pretended that it was the narrative of a viſion that had appeared in the night; but that he did not believe it any more than another, the account of which was ſent him from Lyons, in which he himſelf was deſcribed as having appeared between Enoch and Elias.

Being unable to penetrate into the receſſes of the human heart, it is impoſſible to decide on the veracity of his anſwer: we learn however from his wife that he uſed to obſerve to his diſciples, if they now dreamed that they ſaw him in the clouds, thoſe dreams would be actually realized hereafter; for they ſhould hereafter behold him there, ſurrounded with glory.

We ſhall here add a few queſtions which we aſked him upon this occaſion.

" Q. Have you ever doubted as to the pro-
" priety of exerciſing the rites of your Egyp-
" tian maſonry?

" A. Ever ſince I left London I have been
" in great doubt whether it was not impro-
" per.

" Q. Did you ever forbid your diſciples to
" write to you on this ſubject while you re-
" mained in Italy?

 " A. Yes.

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"A. Yes.

"Q. Why?

"A. Becaufe I knew that the rites of the "Catholic religion were univerfally practifed "throughout Italy; and that, in other coun- "tries, there were a variety of religions.

"Q. Is the Egyptian mafonry then in oppo- "fition to the Catholic faith?

"A. I truly think fo; and principally in "that part of it which regards the *pupils*.

"Q. How could you believe that, on thefe "occafions, you were affifted by the fpecial "favour of God?

"A. I do not underftand what you fay—I "do not rightly comprehend my own meaning "—I can only fay, that I lament my unhap- "py fituation, and demand fpiritual affiftance. "I have been led into a hundred thoufand "errors in regard to religion."

This repentance however was only momentary in its duration and effect, being merely intended to procure time to ftudy an anfwer. When clofely urged on the fame fubject on two other occafions, he perfifted in his firft declarations, and attributed his fuccefs to the fpecial intervention and affiftance of the Divinity. However, after perfifting for fome time in thefe queftions, and demanding a categorical anfwer,

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anſwer, he again began to prevaricate. Being at length exhorted to tell the truth, and to manifeſt the ſecrets of his heart, he appeared exceedingly agitated; and ſaid, "that he had never employed the Devil in any of his operations, nor ever made uſe of any magic or ſuperſtition whatever."

We have here given a ſhort abridgment of this part of his trial; for it would fill ſeveral volumes if we were to detail the queſtions which we made uſe of to make him give a full and ample confeſſion. Our efforts however were in vain; for when he found himſelf preſſed by the arguments we made uſe of, he inſtantly loſt his temper, and abuſed and menaced the judges who examined him.

When the moſt ample proofs of his impiety were adduced, he pretended to juſtify himſelf in ſaying, "I am an apoſtolic catholic; and if you do not believe me, I cannot help it." On another occaſion he exclaimed, "I am a Roman Catholic; and if you do not believe the *beatific viſion*, I do." Being deſirous to hear by what authority he pretended to have received his miſſion from God, and the power to make uſe of his myſtical operations, he replied, "that it proceeded from that divine aſſiſtance which the Deity had favoured him

with, as being a good catholic; and that he had derived his authority from the power given in that *beatific vision* which Jesus had experienced before his crucifixion: *Ego claritatem quam dedisti mihi dedi eis: non pro his rogo tantum, sed et pro eis qui credituri sunt per verbum eorum me, ut omnes unum sint.*"

It was objected that this power was common to all catholics: but he said that all catholics could not make use of it, because their belief in God was not sufficiently strong; adding, that some on whom he himself had conferred this power could not succeed, while others never failed.

"Q. What do you mean by the *beatific* "*vision?*

"A. A spiritual assistance, an angelic assist-"ance, a supernatural assistance.

"Q. On whom is it conferred?

"A. God has given it, does give it, and "shall give it to whomsoever he pleases.

"Q. In what manner does it operate?

"A. In three manners: the first is, when "God makes himself visible, as he did to the "patriarchs; the second is, by the appearance "of angels who become visible to men; and "the third is, by internal impulse and inspira-"tion.

"Q. By

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"Q. By what means is this obtained?

"A. By a conſtant union with God, his holy "church, and the catholic faith; and by the "ties of faith and charity. When one poſſeſſes "all theſe, it is only neceſſary to petition for "the divine aſſiſtance with fervent prayer; and "if this is not given to-day, the time will come "when it ſhall be given.

"Q. Have any now living obtained this "viſion?

"A. I do not know any one, but I myſelf "who am a ſinner, who have obtained it by "means of that internal impulſe, that is to "ſay, by the third manner, which I have juſt "deſcribed.

"Q. How could a ſinner, how could a "wretch who has confeſſed a perpetual viola- "tion of eccleſiaſtical precepts, and all manner "of iniquities, be able to obtain that grace, "for the poſſeſſion of which it is abſolutely "neceſſary to be always united to God and "to the Catholic Church?

"A. I never had recourſe to the Devil; and "if I have been a ſinner, God, who is ſo com- "paſſionate, has, I hope, pardoned me.

"Q. Is it to be ſuppoſed that God would "have conferred this beatific viſion on your

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" disciples, many of whom, by your own con-
" fession, led immoral lives?

" A. I am but a man, and cannot therefore " be supposed to enter into the reasons that " have influenced the Deity—he could shower " down his grace upon whom he pleased, even " upon sinners."

After these questions concerning the power conferred on Cagliostro and his disciples, to operate by means of the *pupils*, *vases*, screens, &c. &c. it will not be difficult to perceive that the whole was a bare-faced imposture. However, it must be confessed that he deceived a prodigious number of people by means of his pretended mysteries; and that they regarded him as a supernatural being who had descended from Heaven. By these he was looked up to as an oracle, and revered as a model of virtue, wisdom, and power. To such a height was the fanaticism of some of his disciples carried, that he was often addressed by the titles of " Adored Father and Venerable Master." They constantly kissed his hand on approaching him; and were accustomed to kneel before him, and crave his benediction: in fine, they were all subject to his authority, as if he had been their sovereign. We shall here present the reader with a few specimens

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ſpecimens of the letters that were addreſſed to him: the firſt appears to have been written by a perſon who had left him ſome time before, and expected to ſee him again in a few months.

"My dear and ever beloved Maſter,

"It ſeems that the ocean was anxious to "prevent our ſeparation, as we were eighteen "hours at ſea, and never arrived at the place "of our deſtination until the morning of the "11th. My ſon ſuffered greatly during the "voyage; but as for myſelf, I had the happi-"neſs to enjoy your converſation during the "whole night.

"The Eternal has realized the benediction "which I received from you yeſterday. Ah "my dear Maſter! after God, you conſtitute "my chief felicity.

"The young ―――――― and ―――――― "beg to be remembered to you; and hope "that, by means of your ſpecial favour, they "will be ſome day thought worthy of being "reckoned among the number of your chil-"dren."

In another letter one of his diſciples thus expreſſes himſelf:

"M. and N. having pointed out the means "by which I can communicate my reſpect and "homage to you, the firſt uſe that I make of "their

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"their permiſſion is to throw myſelf at your "feet, to offer up to you my whole heart, and "to requeſt you to aſſiſt me in elevating my "ſoul towards the Eternal Being.

"I ſhall not recapitulate to you, my dear "Maſter, what horrors I experienced when the "waves of the ocean carried far diſtant from "France the beſt of maſters, and the moſt "powerful of mortals—you well know all my "ſufferings!

"My whole heart and ſoul ought always to "be open to you, and your virtues and your "benefits will ever be remembered by them "Deign, ſovereign Maſter, to think on me; re-"collect that I have remained *iſolated* in the "midſt of my friends ever ſince I have loſt "you; and the ſole and only wiſh of my "heart is to be again united with a maſter all "good, all-powerful, and who can alone com-"municate to me that perſuaſion and energy "which render me capable of obeying your "commands, &c. &c.

"Your ſon and devoted ſubject
"in life or death,
"Boulogne-ſur-Mer, N."
"June 20, 1786.

The third is from one of the lodges eſtabliſhed by him; and from this we ſhall give ſome curious extracts.

"Sir

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" Sir and Mafter,

" Nothing can equal the value of your be-" nefits but the facility with which you confer " them. Your reprefentatives have made ufe " of the keys which you entrufted to their " care; they have opened the gates of the " grand temple, and we have feen the extent " and the fplendour of your power.

" Europe never beheld a ceremony more " holy or more auguft; and we alfo dare to " add, Sir, that never were we more penetrated " with the grandeur of the God of Gods, or " more thankful for your fupreme bounties, " than on this occafion.

" The adoration and the operations lafted " during three days; and, by a remarkable " concurrence of circumftances, we were af-" fembled to the number of twenty-feven in " the temple, the benediction was completed " on the 27th, and the adoration continued for " fifty-four hours.

" Our prefent wifh is to lay this feeble ex-" preffion of our gratitude at your feet. We " fhall not undertake to give a recital of the " divine ceremony of which you have deigned " to make us the inftruments. We hope how-" ever to inform you of the particulars by

" means

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"means of one of our brethren, who will pre-
"sent the account with his own hand.

"We beg leave however to mention, that, at
"the moment when we requested the Eternal to
"let us know by means of *a sign* whether our
"vows and our temple were agreeable to him,
"the Legislator of the New Testament appear-
"ed, without being invoked; and, after having
"given us his benediction, ascended in *a blue*
"*cloud*, the splendour of which was so glorious,
"that the eyes of the *pupils* were dazzled with
"it, and could not look at it stedfastly, from
"the moment that it descended upon earth.

"The two great prophets, and the legis-
"lator of Israel, have given us the most certain
"and unequivocal proofs of their bounty and
"protection.

"Your children will always be happy, if
"you continue to cover them with your wings;
"and they are penetrated with the expressions
"which you made use of, when you appeared
"in the air to the pupil, and said, 'Tell them
"that I love them, and that I shall continue to
"love them.'

"They now offer up the vows of their love,
"their respect, and their eternal gratitude to
"you, beseeching that you will grant the prayers
of

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"of your moſt humble, obedient, and reſpectful "diſciples and children.

"The brother Alexander Ter——."

"Auguſt 1, 1756.

A variety of other letters are written entirely in the ſame ſtyle and manner; it may be fairly concluded therefore, that, if his diſciples addreſſed him with ſo much enthuſiaſm during his abſence, their reſpect and eſteem muſt have been unbounded in his preſence. Indeed he himſelf has acknowledged, that they often proſtrated themſelves before him, and remained in that poſture upwars of an hour. On theſe occaſions he acted his part with wonderful dexterity; for at the very time that he was gaining their affections, by flattering their paſſions, he contrived to exhibit a grave, myſterious, and impoſing countenance. In fine, he governed and directed them according to his inclinations and caprice.

We lament exceedingly, and from the bottom of our heart, that any claſs of men ſhould have fallen into ſuch a vile and diſhonourable vaſſalage. But, after having read this hiſtory, will they perſiſt in their errors? Will they not find ſufficient motives for detaching themſelves from his bondage, and confeſſing their deluſion? Will they any longer remain uninformed

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formed in regard to the character of Cagliostro, the baseness of his designs, and the wickedness of his mysteries?

But we shall once more return to our narrative. On his first examination he was violent in his invectives against the court of France, to the intrigues of which he attributed all the misfortunes that he had experienced since his imprisonment in the Bastille, and also the defection of his wife, who had been corrupted on purpose to ruin him; the truth however is, that Madame Cagliostro, instead of experiencing such a powerful protection, would have been reduced to extreme indigence, had it not been for the pension bestowed upon her by the public treasury. The book of Egyptian masonry, the symbols of that wicked art, and the papers of Cagliostro, which form so many convincing and irrefragable proofs of his impiety, must surely remove every suspicion from the minds of those who may have heard that either fraud or injustice were made use of against him.

He clearly perceived how necessary it was to throw suspicions on the authenticity of his wife's evidence, because he well knew that she alone could discover his most secret crimes, and bring to light those iniquities

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quities of which mankind were before ignorant.

Neverthelefs he often teftified the moft lively tendernefs and regard for her, and was exceedingly anxious to have her as a companion in his confinement. It may be readily believed that this demand was refufed by his judges; as was alfo another, which was to be removed to a larger prifon, and to be allowed the liberty of writing: this latter was undoubtedly intended for the purpofe of keeping up a correfpondence with his friends, fimilar to that which he had carried on during his confinement in Paris.

Deceived in thefe two projects, he affected fincerity, and acknowledged that he had exercifed the rites of Egyptian mafonry; affirming that he formerly thought, and ftill continued to think, that this fyftem was Catholic, and that he had exprefsly made ufe of it as a means of propagating our religion. But he foon after retracted thefe fentiments, began to be apprehenfive as to the good refulting from mafonry, and to exhibit marks of repentance and contrition. In addition to his firft demands, he now requefted to have fome more linen, a better diet, and the liberty of perufing fome godly book. We made no difficulty in fatisfying him

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him as to the laſt article; and accordingly preſented him with "The Defence of the Roman Pontificate, and the Catholic Church, by P. Nicholas-Mary Pallavicini." In a few days after he obſerved of his own accord, in the courſe of his interrogatories, that partly from his own reflections, and partly from reading of this book, he was now convinced that, inſtead of contributing to the ſervice of religion and of the catholic church, his conduct had hitherto tended to extend the empire of Satan, and to retard the ſalvation of ſouls.

At length he expreſſed himſelf in the following terms: "Overwhelmed as I am with horror and repentance, for having ſpent forty-five years of my life in that miſerable ſtate of perdition and lamentable abyſs of error, I am ready, on purpoſe to ſave my ſoul, and to repair the wrongs that I have committed againſt religion and the ſouls of others, to make ſuch a declaration or retraction as may be thought neceſſary.

"And as there is an immenſe number of my diſciples in various parts of Europe, who at my inſtigation have adopted the Egyptian ſyſtem of maſonry, and who are ſo attached to that faith, and ſo obedient to my orders, that, although they are for the moſt part men

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of letters, both catholics and heretics, yet neither the arguments nor the perſuaſions of theologians or learned men can ever turn them aſide from the ſyſtem which I have taught them—I am ready to write and circulate the preſent declaration, as it will tend to enlighten them.

"I accordingly beſeech your lordſhips to make theſe my ſentiments known to the Sovereign Pontiff, that his Holineſs may ſee that I have abandoned my errors.

"I pardon my enemies, and all thoſe who have carried on this proceſs againſt me, well knowing that it is for the good of my ſoul. I alſo recommend myſelf to your lordſhips, who have treated me charitably, and have always interrogated me according to the regular and approved forms of juſtice; a circumſtance which I have never experienced elſewhere, and which has contributed greatly to make me perceive the ſins into which I had fallen, and the miſerable life which I have paſſed, in error and incredulity, during ſo many years."—While ſpeaking in this manner, he appeared continually bathed in tears. "I do not deſire," added he, "any thing but the ſalvation of my ſoul: I am ready to ſubmit myſelf, nay I deſire the moſt ſevere public chaſtiſement; and I ſhould wiſh thus to expiate the injuſtice I have committed againſt ſo many

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persons, and particularly against my wife, who has also lived in error through my suggestions; for the part which she acted in regard to Egyptian masonry, resulted solely from my persuasions and instructions."

No person however believed that he spoke the real sentiments of his heart, or that he was influenced to this confession by an actual repentance. Perhaps he flattered himself by these means to get rid of the prosecution, and to recover his liberty. But whatever might be his motives, this much is certain, that he soon perceived that he was the dupe of his own arts; for neither his place of confinement nor his treatment was altered in any manner whatever.

His examinations, which had been interrupted for some time, were afterwards resumed, on the pressing instances made by him to be heard once more. As there existed no motive that could induce the ministers of justice to refuse him an audience, he had immediate permission to speak his sentiments. He accordingly made use of that privilege to inform us, that he would recount a parable of two sons, one an elder, and the other a younger son. But he was informed that it was neither a proper time nor place for telling of parables, and ordered to proceed in his defence.

He then, after making a variety of quotations

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tations from the book which had been lent him, relapsed into his former impieties, and spoke as follows: "I understand that those who honour their father and their mother, and respect the sovereign pontiff, are beloved of God; so, in the same manner, all that I have done, I I have done by the order of God, by means of the power which he has communicated to me; and to the advantage of God and his holy church: and I am able to give proofs of all that I have said and done, not only physically, but morally; for having served God merely for the love of God, and by the power of God, he entrusted me with a counter-poison to confound and combat the venom of hell; and if I have done wrong, the Holy Father will punish me; if I have done right, he will recompense me; and if his Holiness had these interrogatories given to him this very night, I prophesy that I should be set at liberty tomorrow morning."

On being desired to give proofs of his mission, he replied: "To prove that I have been chosen by God, as an apostle, to defend and propagate religion, I affirm that, as holy church has instituted pastors to demonstrate to all the world that she alone professes the true catholic faith, so I, who have operated in con-

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junction with the pastors of holy church, and by their approbation, counsel, and direction, am, as I have already asserted, fully justified in regard to all my operations. Those two pastors who have thus comforted me, and assured me that my Egyptian masonry is of divine origin, are ———————; and they besides added, that it had so much merit, that the Sovereign Pontiff ought to form an order on its basis."

He persisted in these subterfuges during his last interrogatories. It ought to be observed, however, that one of those pastors whom he mentioned had been for some time dead, and could not therefore give him the lye; and that, as to the other, he was a person whom he had seduced and deceived by means of a variety of impostures. As to that part in which he speaks about forming his disciples in Egyptian masonry into a religious order, under the protection of his Holiness, it is a gross imposition. It is however true, according to the confession of his wife, that his followers at Strasburg wished him to remain along with them, and offered to purchase a house which they intended to convert into a *convent for masons*, and in which they and their wives, who were to live in common with all the disciples, proposed to reside.

The monstrous contradictions that were apparent

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parent in all his anſwers, form a convincing proof that his pretended penitence was nothing more than a mere ſubterfuge. During his firſt examinations, he confeſſed his errors, acknowledged the wrongs which he had committed againſt the catholic church, and avowed that he merited a ſevere chaſtiſement; but he ſoon after changed his ſentiments, and once more pretended to be an apoſtle, who, inflamed with zeal for religion, had laboured to propagate a ſyſtem which he then thought, and ſtill believed, to be good, and which has a perfect conformity to the precepts of the church. Notwithſtanding all this, in the courſe of his interrogatories he confeſſed—

"1. That his ſyſtem admitted, as a fundamental baſis, a total indifference, as to the religion of the candidates.

"2. That according to his doctrines it was always enjoined, in catholic or non-catholic countries, to attack and to overturn the ruling religion.

"3. That heretics and catholics were equally honoured in this ſociety.

"4. That, ſince the origin of his maſonry, he has never believed in that part relative to the phyſical and moral regeneration; and that one

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of the pastors whom he mentioned condemned it as a ridiculous chimæra.

" 5. That in addition, to this, he had felt many scruples of conscience in regard to his system; and well knew that in Italy, where the catholic religion universally prevails, masonry is not permitted.

" 6. That at Trent he had adhered to the counsels of his confessor, who had commanded him to abandon his Egyptian masonry, because it was condemned by two bulls of the Pope; that at Rome he had fallen at the feet of a priest, and demanded absolution; and that he was determined to accuse himself to the *Holy Office*, but that he had neglected to do so."

After the recapitulation of these facts, which were admitted by himself, it will be easy to conceive the astonishing obstinacy, and the horrid impiety, with which this man was animated in his zeal for masonry.

But it may be here asked, of what religion was this wretch, and in what did he really believe? Properly speaking, he had no religion at all. It appears at first that his system tended towards *deism*; but, as interest was the only divinity which he worshipped, he conformed himself acording to the time, the place, and the persons with

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with whom he carried on an intercourse. Thus, in compliance with the exigency of the case, he was either a deist, an atheist, a materialist, a Calvinist, a Lutheran, but never a catholic. He would not indeed have hesitated a moment to have exhibited an hypocritical compliance in regard to the duties of that holy religion, if he could have drawn any advantage from it; but he had no occasion to have recourse to this expedient, as he lived for the greater part of his life in those countries where its blessings are not experienced. In fine, he abhorred religion, whether practical or theoretical.

During twenty-seven years of his life he was never perceived to make the sign of the cross, nor to exhibit any other mark of religion; and during that whole period he did not approach the holy sacrament above three times. Indeed it would have been much better if he had abstained even on these occasions, as he was induced to these duties by no other motives than those of interest and fear; whether it was at Milan, with a view to obtain a passport for the pilgrimage of St. James of Galicia; in Spain, from a dread of the Holy Office; or at Trent, to deceive the Prince-Bishop by means of an affected piety.

He was a still less diligent observer of those

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precepts of the church which enjoin the hearing of mafs on feftivals, and to faft, and abftain from flefh meat, on certain occafions. Not content, as he himfelf acknowledges, to leave thefe duties unfulfilled, he even induced others to neglect them. In the courfe of his hiftory we have had frequent opportunities to fee with what wickednefs he expreffed himfelf on all occafions as to morality, adultery, chaftity, and other cardinal points of our religion. The impious life which he led, and the principles of that fyftem which he propagated, make us fufficiently acquainted with the maxims which he himfelf cherifhed, and wifhed to propagate.

This is the proper place to give an account of all the execrable doctrines which he uttered during his laft refidence in Rome. His judges have been occupied in collecting the proofs; but we fhall not here recapitulate them, as it would be highly improper to fcandalize the public by the recapitulation of fuch blafphemies. It is neceffary, however, that we fhould mention three circumftances.

The firft is, that on all occafions he manifefted the moft obftinate hatred and contempt for the catholic religion, its minifters, and ceremonies. He attacked the majefty and perfection of God, the

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the divinity of Jesus Christ, his death, the grand work of redemption, the virginity of Mary, the efficacy of the sacraments, the dignity of the church; in short, every thing that is most venerable and most respected either in heaven or on earth.

The second, that, according to the evidence of a great number of witnesses who have conversed with him themselves, or known others who have done so, he is unanimously represented "as a man destitute of religion, whose principles are entirely corrupted, who does not believe in any thing; and one who is generally considered as an atheist, an impostor, a cheat, a heretic, a deist, &c. absolutely devoid of every principle of religion and morality."

The third is, that, although he strenuously denied all these imputations, yet he has been obliged to confess a variety of circumstances, which sufficiently indicate his guilt. It is to be observed also, that he objected to the testimony of his own wife, and all the witnesses adduced against him, sometimes on one pretence and sometimes on another, although they were for the most part people of birth, fortune, and education, against whom no just accusation could be brought. When one family in particular were mentioned, he had the impudence

to assert that they were his determined enemies, on account of his having remonstrated against their attachment to theatrical amusements, which he had represented as being subversive of morality, and the catholic religion.

His trial being at length finished, it was left to his own discretion, either to employ the counsellors usually allotted to criminals, or to choose others; but he was contented with the first.

The knowledge and abilities of Signor Gaetano Bernardini, an advocate of acknowledged worth and character, employed in defence of those accused before the Holy Inquisition, rendered him every way capable of undertaking his defence. But to take away from the prisoner every pretence for calumniating the tribunal and the judges, as he had formerly done in other countries, it was thought proper to join to the first the most noble Signor Charles Louis Constantini, advocate for the poor in all the tribunals at Rome. The world is well acquainted with the charity, the zeal, and above all the talents and abilities, with which he exercises this dignified employment.

But Cagliostro did not find in these defenders the same kind of advocates which he had experienced during his former trials. Far from

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feconding his tricks and impoftures, they fpoke to him in the language of truth, and fhewed him the bad ftate of his caufe, and of his confcience. He began to perceive the unhappy end to which his obftinate impenitence and perfeverance in error were ready to conduct him. He therefore requefted fpiritual fuccour and inftruction; thefe were accordingly provided for him, and he was put under the guidance of a learned and devout prieft. After the firft interview, the culprit exhibited the moft lively marks of contrition and repentance, and perfifted afterwards in the fame fentiments.

In the mean time his defence was prepared and publifhed. This pleading, at one and the fame time, exhibited the talents of his counfel, and the bad ftate of his caufe.

At length the day for paffing judgment arrived. This was preceded, like all the reft of the procefs, by the moft fcrupulous and rigorous forms of juftice which are in ufage in our ordinary criminal tribunals. They prove the exact and circumfpect adminiftration of the laws, and evince to the culprits that they are not condemned without the moft minute and laborious inveftigation.

The procefs was then carried before the General Affembly of the Holy Office on the

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the 21ſt of March 1791; and according to cuſtom, before the Pope on the 7th of April following.

The judgment did not merit a long and laborious diſcuſſion. Caglioſtro himſelf had avowed, and the moſt convincing proofs had demonſtrated, that he was the reſtorer and propagator of Egyptian maſonry in many parts of the world; that he had exercifed this ſyſtem at Rome; and that he had admitted two perſons into its myſteries.

It was in vain that he endeavoured to make uſe of the ſentiments and authority of thoſe, who ſaid that the pains and puniſhment awarded againſt even an obſtinate heretic, ought to be commuted whenever he evinced unfeigned marks of contrition.

It was in vain that he wiſhed to derive an advantage from the recent ſigns of repentance which he had exhibited; the edict of the council of ſtate, which we have mentioned in the preceding chapter, could not be diſpenſed with. The pains of death expreſsly awarded there ought in a particular manner to be inflicted on a man, who in all concerns, whether eccleſiaſtical or ſecular, had given himſelf up to every manner of wickedneſs, and might juſtly be conſidered as one of the moſt pernicious members of ſociety.

But

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But his destiny was confided to persons animated with the noblest sentiments; to men whose hearts were warmed with the rays of that beneficence and indulgence which religion always inculcates, and with which the *consultors* of the Holy Inquisition have ever been inspired. It is also to be observed, that the definitive judgment was reserved for the consideration of the great Pius VI. who in the course of his glorious pontificate has ever united the characters of a just and a clement prince. He was not anxious for the death of a sinner; but, on the contrary, wished that he should have time allowed him for repentance.

Here follows the judgment pronounced by the Supreme Oracle, on the person of Joseph Balsamo: it entirely accords with justice, equity, prudence, religion, and public tranquillity; and is equally calculated for the dominions of the Pope, and all the christian world. We shall therefore give an exact transcript of it.

"Joseph Balsamo, attainted and convicted of many crimes, and of having incurred the censures and penalties pronounced against formal heretics, dogmatists, heresiarchs, and propagators of magic and superstition, has been found guilty, and condemned to the censures and penalties denounced as well by the apostolic

laws

laws of Clement XII. and of Benedict XIV. against those who in any manner whatever, favour or form societies and conventicles of free masons, as by the edict of the council of state against those who are guilty of this crime at Rome, or any other place under the dominion of the Pope.

"Notwithstanding this, by way of special grace and favour, this crime, the expiation of which demands the delivery of the culprit over to the secular arm, to be by it punished with death, is hereby changed, and commuted into perpetual imprisonment, in a fortress where the culprit is to be strictly guarded, without any hope of pardon whatever. And after he shall have made abjuration of his offences, as a formal heretic, in the place of his imprisonment, he shall be absolved from ecclesiastical censures; and certain salutary penance is to be prescribed to him, to which he is hereby ordered to submit.

"The manuscript book which has for its title 'Egyptian Masonry,' is solemnly condemned, as containing rites, propositions, a doctrine and a system which open a road to sedition, as tending to destroy the christian religion, and as being superstitious, impious, heretical, and abounding in blasphemy: this book

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book ſhall therefore be burnt by the hand of the hangman; and alſo all the other books, inſtruments, ſymbols, &c. &c. appertaining and belonging to this ſect.

By a new apoſtolic law, we ſhall confirm and renew not only the laws of the preceding pontiffs; but alſo the edict of the council of ſtate, which prohibits the ſocieties and conventicles of free maſons, making particular mention of the Egyptian ſect, and of another vulgarly called the ILLUMINATED; and we ſhall enact the moſt grievous corporal puniſhments, and principally thoſe provided for heretics, againſt whoſoever ſhall aſſociate, hold communication with, or protect, theſe ſocieties."

CHAP-

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CHAPTER IV.

Concerning the Lodge of Free Masons discovered at Rome.

WE have already obferved that the government of Rome, while watching the motions of Caglioftro, had difcovered a lodge of free mafons inftituted in that capital: the houfe in which thefe *orgies* were celebrated is fituate in the quarter called the *Holy Trinity of the Mountain.*

On the very night after the detention of Caglioftro, the officers of juftice vifited this lodge. But it was eafy to perceive that the members had received intimation of their defign: for they had been attentive to their perfonal fecurity, and had carried away the emblems and inftruments of mafonry, as well as a great part of the papers and the books relative to their myfteries, which perhaps contained fecrets of great importance.

Notwithftanding this, the few articles that were fuffered to remain, more efpecially their regifter, joined to the depofitions of a multitude of

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of well-informed perſons, gave us a thorough inſight into the origin, the eſtabliſhment, and various other particulars concerning this lodge.

If we had followed the natural order of the narrative, we ſhould have recapitulated theſe circumſtances in Chap. II. where we have given an abridgment of the hiſtory of maſonry in general: but it has been judged expedient to mention theſe particulars here, that we might not interrupt the account of the perſonal exploits of Caglioſtro.

The founders of this lodge were ſeven in number, five Frenchmen, an American, and a Pole; all of whom were previouſly initiated in other lodges. "Sighing at the horrid idea," as they ſay in the book that contains the records of their proceedings, "of living in darkneſs, and of being unable to make any progreſs in true ſcience, we have determined to find out a ſacred and enlightened ſpot, diſtant from the profane eye of mankind; to whom it ſhall remain eternally ſecret and impenetrable, and in which union, harmony, and peace, ſhall for ever reign."

This *reſpectable* inſtitution, which afterwards aſſumed the title of the "Lodge of the Reunion of True Friends," was held in the houſe already alluded to; in which the firſt aſſembly

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took place on the 1st of November 1787, and continued afterwards once or twice a week: sometimes however, but rarely, they held their meetings in another house.

From the first moment of their institution they began to make proselytes; they admitted candidates who had not been received into any other society, and gave permission to the members of other lodges to assist in quality of visitors.

Soon after this lodge also sent its visitors to other societies; and these were provided with certificates and secret instructions, which are not explained in the register.

Their numbers began to increase with great rapidity, as they admitted young and old, married men and bachelors, Italians, French, Russians, Poles, English, &c. who were already associated with other lodges; such as those "of the Perfect Equality of Liege;" "the Patriotic Society at Lyons;" "the Secret and Harmonious of Malta;" "the Council of the Elect at Carcassona;" "the Concord of Milan;" "the Perfect Union of Naples;" and the other lodges at Warsaw, Paris, and London, enumerated in their journals. The visitations of all these are entered and particularised in the register; but their names, surnames, and qualities, are confided to other books

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books appertaining to the lodge. Several particulars are however indicated by means of mysterious and equivocal phrases; which, without doubt, were looked upon to be of great importance, as they did not choose to hazard the detail and explanation of them in any of their proceedings.

That this lodge might be established with all the necessary formalities, they thought it proper at its commencement to procure the approbation of the mother lodge at Paris. For this purpose they requested and received from that lodge the statutes, instructions, and regulations, for its exterior and interior government and police, and also for the conduct of its members. They sent weekly to the mother lodge not only an exact and authentic list of the members, associates, ranks, and official distinctions, but also of the business concluded and agreed upon in the course of every session. They had a deputy, who resided at Paris as the representative of the lodge; and by means of him they carried on an uninterrupted correspondence with the lodge or Orient there. On these occasions they never made use of the post for transporting their letters, but of special messengers expressly provided for that purpose.

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The mother lodge alſo ſent them frequent inſtructions for the regulation of the affairs of the ſociety, and patents and certificates for ſuch of the *brotherhood* as deſired them. Every ſix months, with the moſt myſterious formality and the moſt ſcrupulous ſecrecy, the mother lodge iſſued out to the ſubordinate lodges a *watch-word*, which was communicated to all the members; and by which they diſcovered each other, at any time, place, or ſituation, to be true free maſons.

Every year they were ordered to ſend an offering or preſent to the Orient at Paris, as a contribution for maintaining the ſplendour and dignity of the common centre of the maſonic union. In November 1789 that lodge demanded an *extraordinary gratuitous free-offering* from that at Rome; on account of which all the *brotherhood* were taxed at a crown a-head: the ſum ſent amounted to eighty crowns.

Beſides the correſpondence with the mother lodge, that of Rome carried on an intercourſe with thoſe of Lyons, Malta, London, Naples, Meſſina, Palermo, &c. Many memorandums are inſerted in the regiſter of letters received from thoſe lodges, and read by the venerable grand maſter, or the ſecretary: mention is alſo made of

of the anſwers ſent; nothing however is left that indicates the preciſe object of this correſpondence.

Among other things, it had been propoſed to ſend all the ſtatutes of this ſubordinate lodge to that of Paris, ſo that the regulations might be printed; and it was alſo requeſted that permiſſion might be given for the admiſſion of female members. But the fear of detection precluded the firſt ſcheme; and as to the ſecond, it was ſuſpended on account of the difficulties that the lodge would be ſubject to by receiving candidates of another ſex. Mention is alſo made in the regiſter of the *archives kept under three locks*; in which the ſtatutes, the myſteries, and the ſymbols, tranſmitted from Paris to Rome are preſerved; and alſo all the moſt intereſting ſpeeches pronounced in the lodge either by the grand maſter, or any of the members: among others, there is one mentioned under the name of *Romulus and Remus*.

There is nothing in the Roman lodge, either in regard to the ranks, gradations, offices, or ceremonies, in which they eſſentially differ from other inſtitutions of a ſimilar kind. Like the reſt of the lodges in all parts of the world, they had their different claſſes or degrees, to

which the members aspired in succession; such as apprentice, journeyman, master, master elect, and, lastly, Scottish master. It appears, however, that in this lodge they never conferred but the three first degrees, and no person was admitted who was not well known to the members; and it was also necessary that he should be approved by means of two unanimous scrutinies.

The apprentice before he became a journeyman, and the journeyman before he became a master, was obliged to undergo a probationary trial of three months, and give the most explicit proofs of his attachment and zeal for the order.

The members were subject to a contribution proportionate to the rank which they held; and this contribution was larger or smaller, according to their situation in life. The fee paid by an apprentice amounted to twenty, twelve, or eight crowns; that of a journeyman was seven, five, or three; and that of a master was eight, six, or four crowns. The free masons of other lodges who wished to be affiliated with this, paid after the rate of a master. Besides this, each member paid half a Roman crown every three months, and three *paoli* every four weeks, for the support of the ordinary

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establishment of the lodge: half a crown was also paid for the free masons feast, which was celebrated monthly, on a certain day previously agreed upon.

Those who chose to furnish themselves with certificates and patents, were obliged to pay an additional half crown; those who were absent from the meetings without leave were fined three *paoli*; two if they gave notice of their intentions; and one only, if they arrived a quarter of an hour after the time agreed upon. In fine, besides all these, at every meeting they made a collection, to which every person contributed what he pleased.

Here follows the list of the officers of the society:

1. The Venerable, or Grand Master.
2. The Superintendant, or Deputy Grand Master.
3. The Terrible.
4. The Master of the Ceremonies.
5. The Treasurer.
6. The Almoner.
7. The Secretary.
8. The Orator, or Expert Brother.

The Venerable, or Grand Master, presides in all the lodges; and in his absence the Super-

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intendant, or Deputy Grand Maſter, takes the chair.

The Terrible receives and conducts the candidates when they are about to be admitted members; and the name of Terrible is given to him becauſe he endeavours to inſpire the maſons elect with dread.

The Maſter of the Ceremonies is employed in inſtructing the novices, in directing the ſcrutiny, and in circulating the poor's box.

The Superintendants announce the names of thoſe who wiſh to be introduced, and conduct them to the ſeats to which they are entitled by their rank. The Orator, or Grand Expert, is employed in delivering a ſpeech on the admiſſion of candidates, and alſo on St. John's day, the protector of maſons; he is to recal to the minds of the brotherhood their duty on theſe ſolemn occaſions; in which particular he is alſo to inſtruct the ignorant.

The Treaſurer receives all the taxes, contributions, and fines; and the Almoner all the money that is gathered from the voluntary donations of the members. The firſt of theſe officers is obliged to give a ſtrict account of his expences; the ſecond is not obliged to give any account at all, but is allowed to diſtribute the

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the *alms* entirely according to his own discretion.

As to the Secretary, it is his business to inspect the patents and certificates, to register the proceedings of each meeting, and to read and verify the business of the preceding one, so that its authenticity may be rendered unimpeachable.

The altercations, the disputes, and the offences of the brotherhood are settled and determined in the lodge. The ordinary penalties are pecuniary fines, suspensions from office, and sometimes degradation. He who betrays the secrets of the society is menaced with the indignation of all the members, with persecution, and even with death. It does not however follow from this, that these threats have ever been carried into execution. Some instances of *penance* are inserted in the proceedings; but the faults or crimes for which they were inflicted are not mentioned.

The Roman lodge was composed of two chambers, or halls, appertaining to the house. The first was called "the Chamber of Reflections;" it was hung entirely with black. On a table a *death's head* was placed; above which were two inscriptions in the French language; the

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the meaning of which was not generally understood.

The second apartment was called "The Temple;" and it was adorned in a different manner, according to the rites that were to be performed in it. However, it was on all occasions provided with a throne, on which the Venerable constantly sat; several emblems of masonry were scattered up and down upon the walls: among these were the sun, the moon, and the stars. On the two sides of the throne several magnificent pillars were placed; and opposite to these the brotherhood were ranged in order, each of them wearing his *leathern apron*; about his neck also was a black ribbon, in form of a deacon's stole; and in his hands, which were covered with a pair of white gloves, he brandished a naked sword, a hammer, or a compass, according to the different formalities prescribed by the institutions.

When the lodge was opened, they treated about the economical regulations of the society, displayed the presents which they had received from other lodges, nominated or accepted of a new brother. At most of these meetings they were accustomed to receive one of the *profane*; for so they termed all

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all thoſe who were not of their ſociety; or an apprentice was admitted to the rank of a journeyman, or a journeyman to that of a maſter.

We ſhall here recapitulate the ceremonies made uſe of at the reception of an apprentice.

One of the *brotherhood*, whoſe face was concealed by means of a maſk, received the candidate at the outer gate, and conducted him into the *Chamber of Reflections*, which was lighted with a ſolitary taper of yellow wax. The Terrible then deſired him to betake himſelf to his meditations while he remained in that apartment; and ſoon after preſented him with three queſtions, to which he demanded an anſwer in writing.

Theſe queſtions related to a man's duty to God, to ſociety, and to himſelf; and each candidate anſwered them according to his judgment during the ſhort period allowed by the man in the maſk for that purpoſe. On his return he carried the queſtions, with the anſwers annexed, to the temple, and preſented them to the Venerable; and then making his appearance once more, he ordered the candidate to lay aſide his buckles, his watch, his ſword, his money, and every article of metal; to kneel on his left knee, and to ſtrip his ſhoulder and left arm.

In this ſituation the candidate is conducted to

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the temple with a bandage over his eyes; being ordered to fall upon his knees before the Venerable, after a variety of questions concerning his name, his surname, his country, and the reasons for wishing to be received into the society, he is conducted several times round the temple; and hears, during that ceremony, a terrible and alarming noise. Being then once more brought before the throne of the Venerable, and again desired to kneel, he swears on the Evangelists, or on the *sword of honour*, to preserve the most inviolable secrecy in regard to whatever concerns the society, and the most implicit obedience to all its regulations. On this occasion one of the brethren recites the *formula* of the oath, and the mason elect repeats it word by word; promising rather to suffer the most excruciating torments, than violate or betray any of the secrets communicated to him.

The bandage is then taken from his eyes, and he finds himself in the midst of the brotherhood, who are all clad in their white gloves and aprons, each holding at the same time a naked sword, with the point turned towards him. Then the Venerable, laying one hand on the head of the candidate, and with the other striking the table three times with his hammer, declares him a *free*

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free-mason apprentice; saying at the same time, "All these swords which you see around you shall be employed in your defence if you prove faithful to the lodge, and shall be turned against you if you prove unfaithful."

The new apprentice, after this, embraces all the brothers, and receives an apron, and the other attributes of masonry: the Venerable, or the Orator, then addresses him in a speech instructive of his duties, and presents him with two pair of gloves, one for himself, and another for his sweetheart; after which he is taught the *signs, the signals, and the words*, by which he can make himself known to those of his brethren of the same rank with himself. At length the ceremony ends with a general shout of joy; and the members adjourn to a supper provided at the expence of and in honour of the new brother.

The rank of journeyman is conferred in the same manner, and almost with the same ceremonies. They renew their first oath, and learn other *signs, signals, and words*; by which they know how to distinguish *journeymen free masons*.

The third rank, which is that of master mason, requires formalities of a more serious nature. The candidate for that rank enters the temple, without being *blindfolded*; but he

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he beholds every thing around him clad in black, and the apartment lighted up with a single taper. After this, several mysterious and symbolical ceremonies take place; the master elect is then conducted three times around the temple by the Terrible, who holds the point of a naked sword against his breast, but without wounding him; he afterwards desires him to meditate on what he sees suspended from the roof of the temple; on this the candidate looking up, beholds *three death's heads*, and under each of them human bones crossing each other, with *memento mori*, painted as a motto beneath.

After having made three turns round the apartment the candidate is conducted to a coffin, when being desired to cross his legs, he is forced to lay down upon a matrass placed in the inside, and being covered with a black cloth, the brethren walk round him, and perform a variety of ceremonies. Being afterwards taken up, he renews the accustomed oath of fidelity and obedience, is taught the *signs, signals, and words*, which distinguish his rank; he goes round to all his brothers and embraces them, and then places himself among the masters.

These are the usual and ordinary ceremonies made

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made ufe of on the admiffion to the different ranks and degrees of free mafonry; and with a very little variation the fame take place at this day in all the lodges of Europe. It happens however fometimes that they vary and alter them according to the caprice, or the inclination, of the grand mafter; thus it is well known that in the Roman lodge, among the queftions to a certain candidate before the oath was tendered, the following interrogatory was put: "Are you difpofed to obey every thing that fhall be commanded by the lodge, even although it fhall be contrary to religion and to the fovereign authority?" On having difcovered the moft lively indignation at this propofition, the Venerable added, "that it was nothing more than a fimple queftion, and that they neither talked of religion nor of government while the lodge was open."

It is well known that, on receiving a candidate into the degree of apprentice in another fociety, they obliged him to make his teftament, that he might be intimidated by the fear of death; and as he was an ignorant perfon, the Venerable endeavoured to add to his fright by the repetition of the following fentences:

PETITE

PETITE & ACCIPIETIS;

QUÆRITE & INVENIETIS;

PULSATE & APERIETUR VOBIS.

In fine, a third person on a similar occasion was forced to make his confession to a person who clothed himself for that express purpose in the habit of one of the regular orders, and during this ceremony he was placed in a kind of *confessional* "in the chamber of reflections."

We cannot here recount with precision, either the words or the signs by which the masons distinguish each other; for, as we have already said, these vary according to the different lodges, and the different ranks of the respective members; and besides this, they are all changed, and new ones ordained, according to the instructions received from time to time from the mother lodge.

We can assure the reader however, that the words are allegorical, and generally have a reference to the mechanical part of masonry, and to the building of Solomon's Temple, as TUBALCAIN, BOOZ, MAK-BENAT, SHIBOLETH, JOAKIM, BOAZ, ADONIRAM, &c.

As for the signs, they consist for the most part in motions of the hand, of the face, the neck,

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neck, and the breaſt, or in ſqueezing the hand or the finger of a brother.

Thus we have detailed all the particulars concerning the lodge inſtituted at Rome. If we are not able to develope the whole of the ſecrets and myſteries made uſe of, and alſo of the principal object and deſign of the members, it muſt be recollected that they were but too well and faithfully informed of the ſteps taken by the Holy Office to bring them to juſtice. It was owing to this, that they had time to ſecrete the moſt important of their books and papers, and that the principal members, who could alone have ſolved the *enigma*, were enabled to eſcape from the vigilance of the police; for the lodge being entirely modern, and founded but a few years ſince, it is extremely probable that its ſecrets were entruſted to only a choſen few. It will however occur to every perſon of common ſenſe, who happens to read and to weigh the facts contained in this hiſtory, that folly, ſuperſtition and impiety are the diſtinguiſhing characteriſtics of thoſe ſocieties at preſent known in Europe by the name of Free Maſons.

Let us return thanks to Heaven for furniſhing us with the means of rendering abortive the firſt attempt for introducing this folly and im-

 piety

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piety into our capital! The irrevocable word of God hath promiſed, notwithſtanding the ſnares of hell, that the faith for which our Lord Jeſus hath ſpent his precious blood, ſhall always remain pure and unpolluted in the church of St. Peter. The efficacious protection of the Holy Apoſtles who have propagated, ſuſtained, and defended it at the expence of a glorious martyrdom; the zeal of a paſtor who watches perſonally over the ſafety of his flock, and who does not ſpare any of the means that can be ſuggeſted by human wiſdom; have preſerved us till now, and render us ſecure in regard to the future, againſt the enterpriſes of thoſe devouring wolves, who would ſurpriſe and ſwallow us up alive.

We truſt that it will pleaſe God, that all the reſt of the world, convinced by the unſpeakable miſeries of the preſent times, may be enabled to deliver themſelves from this dangerous contagion!

FINIS.

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